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MEMOIR OF THE LATE REV. JOSEPH MERRICK,

MISSIONARY TO AFRICA.

BY THE REV. JOHN CLARKE.

Continued from page 204.

On the 8th of August, 1842, we left Jamaica in the Royal Mail Packet steamer, and calling at Cuba, Haiti, Bahamas, Bermuda, and the Azores, we reached Southampton on the 8th of September. Our voyage was pleasant, and though we had to change vessels at the Grand Turk Island and at Bermuda; our captains and officers were all very kind. From Bermuda to Southampton we had worship twice a day in the dining saloon, and public service on the sabbath. Nearly £10 was given by the captain and some of the passengers to the African mission, and one or two of them expressed an interest in the undertaking. With a solitary exception, all on board treated us with respect—this was that of the mail master, a captain White, who had been a stipendiary magistrate in the island of Jamaica, and who was dismissed by lord Sligo for uproarious conduct in the “parish church.” This man took a dislike to Mr. Merrick because the

word of God was his constant companion; he used, respecting him, insulting language, and denounced Jamaica missionaries as incendiaries and hypocrites. No complaint was made by us, though this conduct was often repeated, but a fellow passenger mentioned the matter to the captain, and at once captain White was told that he (captain Fayrer) could allow no passenger to be insulted on board of his ship, and that a repetition of his offensive conduct would ensure to him confinement to his cabin. Even captain White before he left us at Falmouth gave a small subscription to the mission, and began to treat Mr. Merrick with courtesy.

Our departed friend bore with all meekness insults offered to himself, and most freely forgave those who could wantonly offend; but if he at any time gave offence to the poorest individual, he could not rest until he had done what he could to remove the wrong

impression which had been made. A word spoken in sharpness to wound the feelings of another, was never heard to proceed from his lips, and an angry ebullition of feeling I never saw him manifest. In Jamaica he was universally beloved, and the feelings of grief at his departure from it, which were manifested by many, were very strong. When travelling as a deputation from the missionary society in England, Scotland, and in Wales, he was respected by all who saw enough of him to be able to appreciate his worth. If he rested for a few days in a Christian family, the servants as well as others had his attention and prayers. To each he had a word of advice, and gave to them as well as to the rest of the household, at leaving, a parting farewell.

On the 14th of June, 1843, Dr. and Mrs. Prince, Mr. and Mrs. Merrick, and Mr. Alexander Fuller, left London in a steamer for Gravesend. They were accompanied by a number of friends, and after a season of prayer and praise, remembered still with interest by many, these dear friends embarked in the "Marys," for Fernando Po. They had a favourable voyage, and after calling at the Island of Madeira, the river Gambia, Bisao, and the Cape Verd Islands, they reached the place of their destination in safety on the 6th of September, 1843. At Bisao the vessel lay for two weeks, the captain and most of the hands fell sick; and at this miserable Portuguese slave factory, on board of a small schooner, on the 8th of August, the only surviving child of Mr. and Mrs. Merrick was born.

On reaching Clarence Mr. Merrick entered immediately upon his work. He aided Mr. Sturgeon, and visited several of the Fernandian towns; and as soon as an opportunity presented he sailed for the river Cameroons, and spent two months among the Yabyangs and

the Dewallas. At King Bell's town he procured a piece of land, and was allowed a house belonging to this chief in which to reside. Here he taught the people, and began to learn their tongue, and collected many words and sentences for future use. While in his small house he was awoke at midnight by the tyrant's roar, the lash of the long whip made of the skin of the Hippopotamus, and the continuous shrieks of the tortured female victim. He started up, hastily clothed himself, and crossed the street to the house of the chief. He rapped at the door, and requested permission to enter. The door was opened, and he entered into the lower apartment of the king. The savage stood before him foaming with fury—but his hand was stayed—and his lips poured forth a torrent, on the woman, of unmeasured abuse. A drawn sword lay on the table, and the sufferer stood sullenly in blood; but his fury spent itself, and the mild, persuasive voice of our friend was the means of causing the heart of the savage to yield. The woman was allowed to depart, and the chief withdrew to his place of repose. Mr. Merrick also visited Bimbia, and soon commenced operations there. He resided in the house of an aged man, and diligently studied the Isubu tongue. The chief who had ordered Dr. Prince and myself in 1841 to depart, and on a second visit from the former had said, "Your words and my conduct do not agree; I do not mean to change my ways, and I do not wish to hear any more of your words," now was conciliated by the mildness and suavity of Mr. Merrick, and gave to him to occupy the house which the Portuguese slave buyer had erected. He sold to him land also for a permanent missionary establishment, and entered into an agreement with the late commander Earl to sell from this district no more slaves. The land pur-

chased was in part cleared, and houses were erected upon it; and on the 2nd of January, 1845, Mr. Merrick removed his family to Jubilee station, Bimbia, to reside permanently at that place. At Clarence the printing press had been put up, and school books and lessons had been printed there; but now it was taken to Bimbia to be employed more frequently in printing the words and translations which Mr. Merrick had collected and prepared. On the 25th of July, 1844, the first sheet of the Isubu Class Book was printed off, and the first book in Fernandian was also completed about the same time. At Bimbia various school books and lessons, a second book in Fernandian, and a hymn book in Isubu, were brought through the press. The books of Genesis and Exodus, the Gospel according to Matthew and to John, and numerous extracts from the Old and the New Testament, were prepared and printed by our friend. He arranged also a dictionary of the Isubu, and printed a considerable part of it, and had in progress the Gospel of Mark, a grammar, a comparative dictionary of the Isubu, Baquiri, Monggo, Balung, Dewalla, and Balimba dialects. His labours were abundant, and frequently at three and four o'clock, long before the earliest dawn of day in Africa, his lamp would be seen burning in his study, and he might then be found at his loved work of prayer, and the translation and revision of the word of God. He united fervent prayer with all his labours; and each of his scripture translations into the Isubu underwent the closest scrutiny in comparing the meaning of the native words with the true sense or import of the original. It is to be hoped that all his labours in this way in Africa will be rightly valued and carefully printed. His works will stand the closest test, and may be of immense value to future

missionaries in this part of the African field. Many years may elapse ere we see another so well skilled in that widely understood language to which he more particularly directed his attention.

On the 2nd of November, 1845, Richard Merrick, son of Mr. and Mrs. Merrick, was born, and died February 13th, 1846, and the chastened, resigned sorrow manifested by both parents well became their character as the servants of the Redeemer. On the 29th of July the church at Bimbia was set in order with twenty-three members; and Mr. Merrick and myself were invited to take of it the pastoral care; he thought this plan the best, as each of us was frequently from home attending to missionary work at places around. Our usual engagements at this period were—on the sabbath, at six o'clock A.M., to have an English service, and after it the Lord's supper was administered, then followed a service in Isubu; at about ten o'clock some of us went to the Dikulu and Ganggi districts up the river Jamoor; others went by sea to Bobia Island, and the towns in Amboise's Bay. Some were engaged with the important sabbath school; and males and females who could be spared from the school, or after it was over, went to the slave towns, and also to the towns of the free people at Bimbia, and in the most simple and familiar way sought to lead the benighted heathen from their idolatry and superstition to the knowledge of God and of his Son Jesus Christ, and at four o'clock, P.M., a third service was conducted in the chapel.

Very often was the gospel proclaimed to the chief at Bimbia, and through the influence of Mr. Merrick he was frequently prevented from going to war, and from private murder, on the charge of witchcraft, at his town. At first the chief very frequently sent for Mr.

Merrick to gratify his pride, in showing to some of the interior or distant chiefs who visited him, that he had a white man at his command. This fancy made serious inroads into the time of Mr. Merrick, and he said to him with much calmness, "At all times when you wish to see *me*, you must visit me; and when I want you I shall come to your house." To this the so-called "King William" agreed. At times this man appeared to yield to jealousy, and supposed that at a future day Mr. Merrick might take from him his kingly power. In his broken English he once said, "You be king for Jubilee, and I be king for my towns." Mr. Merrick replied, "No, you are the king here, and I am a missionary and your true friend." When Mr. Merrick pleaded for the lives of some wretched men who, on a charge of witchcraft had been sent to a barren island to be left there to starve, the chief said, "You can take them to Jubilee. Don't you want plenty of people to come and live there?" Mr. Merrick said, "We wish you all to become good, and the good people may live near to us; but we do not want the bad people to come to live in our town."

When one of the young converts named Inangge was persecuted, and put into confinement, previous to her being sent to king Bell at Cameroons, by whom she had been bought, king William manifested great wrath, and insulted, and induced others to insult Mr. and Mrs. Merrick and all the Christian friends who visited her previous to her being taken away from her own country. The faithful young woman, strengthened by God, said, "You may sell me as a slave, and send me into the interior; you may take away my life, but I never will consent to become one of the wives of this man." King William said Mr. Merrick had put all this into her mind, he was therefore *a thief-man*, and was not his friend. The poor girl was

dragged off to Cameroons; but still remains faithful, and hopes are entertained that king Bell will receive a gift for her release, and send her again to her friends.

Numerous indeed are the interesting anecdotes respecting the labours of Mr. Merrick in Fernando Po, at Bimbia, and Cameroons, and in the surrounding countries which were visited by our friend. His journey up two-thirds of the height of the lofty Arualtes, which rises 13,760 feet above the level of the sea, supplies in itself an interesting view of the peculiar character of the mountain tribes, and in a more enlarged memoir such interesting accounts may be furnished in his own graphic descriptions, from the journals he has carefully prepared.

The race of our friend was well nigh run, and a cold which he caught while visiting, during the rainy season, the persecuted Inangge, began the dire consumption of which he died. This cold was increased at first from various exposures, one of which was at the baptism of the first convert from heathenism at Bimbia. His infant daughter became ill, and Mrs. Merrick was sent with her to Clarence for a change of air. During her absence Mr. Merrick became much worse, and was recommended by Mr. Newbegin to go also to Fernando Po. At this period Mr. and Mrs. Saker left for the Gaboon, and Mr. Merrick too often attempted to conduct the usual services at the chapel. His strength entirely failed, and he had to desist from his public labours. A surgeon from one of the government steamers advised his immediate embarkation for England; but no vessel was at Clarence on her way to Europe; and on August 9th, 1849, his babe died, and was taken to Bimbia and interred there. Brethren Merrick and Newbegin proceeded to Old Calabar, to look for a vessel in which he might obtain a passage for

England. They found the "Magistrate," preparing for her departure from Africa, and obtained a passage for Mr. and Mrs. Merrick, &c., for Liverpool. They returned to Clarence to await the arrival there of captain Crompton, and Mrs. Merrick joined them from Bimbia, where, from the time of the interment of the child, she had remained to prepare for the voyage. About six weeks passed away before the "Magistrate" appeared, and during this period Mr. Merrick rapidly sunk; and before the time of his embarkation his end seemed to be near. He frequently said to the doctor that if there was no hope of recovery he would rather remain and end his days in Fernando Po. Hopes were entertained that a sea voyage and a visit to England might prolong his life; and on this ground he consented to leave the land he so truly loved. On the 6th of October the vessel sailed from Clarence, but our dear friend continued to grow weaker every day, and finding his strength decrease he said to his beloved wife, "I am too weak to live; you must make up your mind for the worst." At another time he said, "Weak in body, but strong in Christ;" and when asked by his beloved wife, "What are your thoughts in the prospect of death?" he replied, "Christ is everything; I have nothing to boast of, I leave you, and Rosanna, and all near and dear to me, to Christ. Tell my dear mother so when you see her in Jamaica." On the night of his death he wished the doctor to inform him, if he could, when his departure would take place, and often during the night he said, "Come, Lord Jesus, come quickly." He desired Mrs. Merrick to pray that he might soon be released from his weakness. He was not confined to his bed at all; but on the day preceding his death sat at table, and took a walk upon the deck. At six o'clock A.M., October 22nd, 1849, he breathed his last in peace. He

seemed to have no increase of uneasiness or pain previous to his departure, but gently fell asleep in the arms of Jesus. Two hours after his death his mortal part was committed to the deep in lat. $1^{\circ} 1'$ north, long. $5^{\circ} 43'$ east, at a short distance from the island of St. Thomas on the Line. Mr. Yarnold read a portion of the word of God, and prayed on this solemn occasion. Captain Crompton and his officers showed much sympathy and kindness to our dying friend, and afterwards to his bereaved widow and child, throughout the long voyage of eighty-two days to Liverpool. Mr. Merrick desired that a present of a watch he had in England should be given to the captain, as a token of gratitude for his kindness towards him, and the sympathy he manifested to those so soon to be deprived of their dearest earthly friend. Thus died Mr. Merrick as he had lived,—resigned in all things to the will of God; in peace he possessed his soul; he was full of faith, and desired to depart to go to be with Jesus. He is now there, spotless and "without fault, before the throne of God." His body will remain in the safe keeping of the deep until the sea shall, at the voice of the archangel and the trump of God, give up the dead which are in it.

His widow, with an orphan daughter in her seventh year, is left to the church of Christ. She will return to Jamaica, her native land, accompanied by Fanny Watson, the first convert from heathenism at Bimbia, the first part of the great reward given to her and to the departed for their labours and sufferings in Biafra. Mrs. Merrick has been a valuable helper in the Lord. All that sober prudence could suggest, all that the most devoted attachment could devise, have been done to aid and comfort her husband during the seven years of their happy union below. Perpetual but unostentatious were all her labours

of love; and few thus united have been better suited to each other as fellow helpers in the Lord. In the affecting letter printed in the February number of the *Missionary Herald*, the widow and the orphan are left to the Saviour. Thus writes the dying saint, "And now my dearly beloved wife—the wife of my joys and sorrows, of sickness and health, I leave, I bequeath thee to Christ thy Saviour. To Christ I bequeath my beloved Rosanna, and mother, and sisters, and all that are near and dear to me; I can leave them to none more precious, more dear, more faithful, more covenant-keeping." And Christ accepts the bequest. He has said, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me." God the Redeemer will move the hearts of some of his friends to do what will be

well for themselves when they act for Him. May God raise up many who shall seek the good of Africa as devotedly as Mr. Merrick did, and may his premature death enkindle in ten thousand souls a more zealous desire to work while it is called to-day. He was thirty-one years of age, and twelve of these he diligently employed in the service of the Redeemer.

If for the length of this sketch apology ought to be made, I make it thus,—the departed was to me, in the earlier part of his Christian life, as a son; and to the period of his exit from earth was a brother beloved, and warm, and true as my friend; I cling to his memory with mournful pleasure, and joyfully anticipate a closer and purer union with him in the world above.

THE BIBLE THE FRIEND OF THE POOR. PART III.

BY THE REV. THOMAS POTTENGER.

A SECOND argument in support of the proposition that the Bible is the friend of the poor, may be drawn from *the benevolence of the gospel*. We have seen that the laws of Moses were pervaded by a spirit of humanity towards the children of want and sorrow, even under a dispensation which had in it much of terror and death. Judaism gave ample securities for a mild and merciful treatment of the poor, and their general comfort may be inferred from the absence of beggars during the best period of the commonwealth. There was no comparison between the poor in Canaan and the poor in other countries, where the generous spirit of the bible was unknown. At the time that Greece and Rome were in their glory, when Demosthenes was thundering against Philip, and Cicero

was denouncing Cataline, in orations that will never perish, when Homer and Virgil flourished, and when the philosophers of both countries were wrangling over a vain and deceitful philosophy, the mass of the people were in a state of moral debasement, amused with cruel sports, and moved about as machines by their leaders, or used as a platform on which demagogues raised themselves to power and dominion. Yet within a moderate distance of Athens and Rome there was a peculiar nation, where the head of every family was a freeholder, where a redistribution of property took place every fifty years, where all the people rested from labour during the sabbatical year, where perpetual slavery was impossible, and where laws justly admired for humanity were made for

the protection and happiness of the poor.

Such having been the state of things under the Mosaic dispensation, we may be quite sure that Christianity will show kindness to the poor, plead the cause of the oppressed, rebuke the wrong doers, and inculcate upon all men the principles of justice and charity. Such, indeed, is the fact, and the design of this paper is to establish the fact by proofs taken from the New Testament, and from the practice of the first Christian church.

We begin by calling attention to the *threatenings of Christ and his apostles against those who oppress the poor and needy*. One of the sins which the Saviour brought against the scribes and pharisees was oppression; Matt. xxiii. 4. They laid heavy burdens upon the people, but took care to exonerate themselves. Barnes thinks they required that other classes of society should pay all the taxes for the public service, while they spared themselves both labour and expense, at the same time endeavouring to conceal their own selfishness under a mask of sanctity. This our Lord represented truly as a heavy burden, and grievous to be borne. But they carried their hypocrisy and wickedness to a much greater length than this. We have seen that the law of Moses forbade persons to afflict or rob a *widow*, at the risk of bringing down upon their own heads the wrath of God—Exod. xxii. 22—24. Speaking in general terms, the state of widows is one of so much helplessness that they claim sympathy and protection from all other portions of society. No husbands remain to defend them against fraud and tyranny. Earthly props on which they once leaned for safety are laid in the grave, and they are left alone to protect themselves from the tender mercies of a selfish world. Any persons, therefore, that can rob or oppress widows, are

brutes in the shape of men, or wolves in sheep's clothing. Yet the scribes and pharisees had committed this crime in the face of the laws which they professed to revere, and with the curse of the Almighty sounding in their ears. They fixed an evil eye upon widows that had property, and they formed a plan for getting it into their own hands. Under what false pretences or by what cunning craftiness, they accomplished their object we are not told, but the fact itself does not admit of doubt. It is possible that it was done amid professions of friendship, and that hypocrisy was added to robbery. "They pretended to extraordinary justice to the poor, friendship for the distressed, and willingness to aid those who were in embarrassed circumstances. They thus induced widows and poor people to commit the management of their property to them as guardians and executors, and then took advantage of them, and defrauded them." They did this in secret, and under the appearance of superior piety, but One who knew the depths of their deceit and guilt had been scanning their works; at last he laid bare their covetousness and cruelty, and in a tone of indignation said, "Woe unto you, scribes, pharisees, hypocrites! For ye devour widows' houses, and for a pretence, make long prayers: therefore ye shall receive the greater damnation."

At the time when James wrote his epistle, the oppression of the poor, and of hired labourers, had become so flagrant, that he represented it as crying to heaven for redress, James v. 1—4. Contrary both to law and gospel some masters had kept back the hire of their labourers, and had consummated their injustice by fraud, but retribution soon overtook them, inasmuch as the riches they had acquired by robbing the poor became corrupted and cankered. He who sat in the heavens avenged the

plundered workmen, and the miseries which came upon the guilty ones proved that there is a God that judgeth in the earth. "Take heed of wronging the poorest servants of God," said an old divine. "Take heed what you do, your poor servants have a Master in heaven that will call you to an account. God will visit this sin upon many gentlemen who turn off their old servants shiftless and helpless, and have more care of their dogs than of them. Oh, see what an avenger they have, one that is powerful enough!"*

Thus we find the New Testament taking sides with the oppressed against their oppressors, pleading the cause of the poor against the exactions of the rich, and denouncing the wickedness of those who rob the widow of her rights, or the labourer of his wages. Might never overcomes right but in violation of the law which saith, "All things whatsoever ye would that men should do unto you, do ye even unto them, for this is the law and the prophets."

Passing on to the virtues which spring from the Christian religion we reach the same conclusion, and find the bible the friend of the poor. These virtues are full of kindness to the widow, the fatherless, and the needy. Foremost amongst them we place *charity*. Christians are commanded to put on bowels of mercies, to be tender-hearted, to be kind one to another, to be rich in good works, and to show mercy with cheerfulness. They are not to look on their own things merely, but also on the things of others. In the sense of giving alms to the destitute, charity is enjoined in the passages which follow; Matt. vi. 3, 4; Luke xii. 33.

With regard to feeding the hungry see Rom. xii. 20, and James ii. 15—17.

Special kindness is enjoined towards

widows and the fatherless, 1 Tim. v. 3; James i. 27.

Commands like these afford no countenance to the selfishness of man, but harmonize rather with the goodness and mercy of God. They breathe a spirit of goodwill to the poor, they show a delight in human happiness, they teach philanthropy of the purest kind, and they demand compassion for strangers, friends, and even enemies. Without such a disposition as this, none can adorn the doctrines of God our Saviour, or furnish satisfactory proofs of love to God, 1 John iii. 17, and the possession of it is at variance with everything like hard heartedness, and exacting the uttermost farthing. Charity pleads the cause of the poor, but charity is the result of divine teaching.

Sympathy is nearly related to charity, and must be ranked among the Christian virtues. Turn to Rom. xii. 15; 1 Cor. xii. 26, and Heb. xiii. 3. These injunctions wear a merciful aspect towards the poor and afflicted, and are designed to produce among Christians affection and tenderness amid the sorrows of life. Most persons know how much sympathy soothes the needy, the sick, and the dying, especially when it springs from Christian love and puts on the gentleness of Christ. This would be a dark and cheerless world indeed if there were none to share our griefs and to wipe away our tears; if those who suffer from poverty and affliction had to bear their trials unpitied and alone; or if the ties were rudely severed which bind heart to heart, and unite the sons of men in a common brotherhood. It is not so, however, for the religion of Jesus awakens in the hearts of his disciples holy sympathies, tender compassions, a generous regard for the poor, a wish to mitigate their sufferings, and a delight in seeing them happy. An overbearing spirit, high looks, harshness, severity, oppression, and in-

* Manton on James.

difference to the woes of mankind, spring from human depravity and ignorance, but never result from divine teaching, and from genuine Christianity. They belong to *man*, but they are a scandal to the *Christian*.

Did not the want of room forbid, there might be added to the above such virtues as benevolence, hospitality, self-denial, temperance, industry, and frugality, which are enjoined in the precepts and facts of the New Testament. Let these virtues abound amongst men of every rank, and how blessed the results will prove to all, but especially to the poor! One person would have no disposition to hurt another in any way; there would be no such thing as tyranny, injustice, or rapacity; there would be no grinding of the poor, no envying of the rich, no robbing of the fatherless, and but few of the social evils which make good men tremble for the consequences. According as we give full play to the law of brotherly kindness, and to the spirit of divine charity, we shall roll away the reproach that has been cast upon Christianity through the conduct of worldly-minded professors, and we shall touch a chord that will vibrate in the hearts of thousands of poor people in the land. Whether Christians imbibe this spirit, or act up to these requirements, does not affect the point before us, which is to show that these virtues are enjoined upon all who follow Jesus; and that their influence upon the poor is eminently beneficial.

Leaving the virtues which Christianity enjoins upon us, we proceed to show how the argument gains strength by an appeal to *examples*. We begin with the life, the doctrines, and the works of Him who said, "it is more blessed to give than to receive," and who became poor that he might make us rich. If the argument is sound, that Christianity is the friend of the poor, we shall have

the best confirmation of it in the spirit and conduct of its Divine Founder. Should this part of the argument fail, the proposition must fall to the ground, and if the proofs were conclusive on every other point but deficient on this, the result would be painful and calamitous. Blessed be God there is no room for doubt or misgiving here! Whoever will be at the pains to read his history, to study his example, to mark the working of his sympathetic heart, and to gather into a focus the rays of his beneficence, will not wonder at the affirmation that "the common people heard him gladly." How could it be otherwise, when he defended their rights, rebuked their oppressors, laboured for their good, pitied their sorrows, and told them words whereby they might be saved? He was a man of sorrows. He was made in the form of a servant. He learned from experience what poverty was even in its worst forms, he knew its hardships and privations, he felt the cravings of hunger and the pain of thirst; silver and gold he had none, "the foxes had holes and the birds of the air had nests, but the Son of Man had not where to lay his head." Hence his compassion was moved by the sufferings of the poor and the wretched, and this compassion was displayed in his miracles and parables.

With regard to the miracles of our blessed Lord, these may be taken as a sample,—the miracle of the loaves and fishes, Matt. xiv. 15, 21; or of the leper that was cleansed, Mark i. 40—45; or of the blind man that received his sight, John ix. 1, 7; or of the widow's son that was raised from the dead, Luke vii. 11—16.

To show how his teachings were characterized by love and pity, we refer to the parable of the good Samaritan, Luke x. 25—37; or to the parable of the feast, Luke xiv. 12—15; or to the

parable of the two debtors, Matt. xviii. 23—35; or to the parable of Lazarus and the rich man, Luke xvi. 19—31.

Now these miracles and parables displayed a spirit of compassion, such as the world had never seen before, and such as corresponded with the prophecy, "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." His connexions, his disciples, his sympathies, were chiefly among the poor and miserable, while the rich and the proud rejected his doctrines and sought his life. His companions were fishermen, publicans, and sinners, who had received his gospel and put off their former conversation. His apostles were not the wise after the flesh, or the disputers of this world, but men who were fitted for labour among the poor by their habits of life and modes of thought. His hearers were, for the most part, the husbandmen of Judea and Galilee, or persons suffering all manner of sickness and disease, these heard the gracious words that fell from his lips, and rejoiced in him as the light of the world. His enemies were not the children of toil and of sorrow, but the rulers of the people, the oppressors of the nation, and the enemies of their country. Never have the poor had a friend like the Lord Jesus Christ. He was touched with their wrongs and sufferings, he was both able and willing to mitigate the evils under which they groaned, and he taught them how to become rich in faith, and heirs of his eternal kingdom. That any of the poor should reject his gospel of peace, or treat his claims with lightness, is a cause for profound regret, and can be explained on no other principle than the enmity and blindness of the human mind. It betrays an ignorance and unconcern about the things which make for peace that no man would credit, but for the concurrent testimony of scripture and

facts. Prejudice was never so blind and unjust in any other case, nor did men ever more wantonly pierce the heart that was made of tenderness, or wrong their own souls.

For kindness to the poor *the example of the early Christians* comes next to that of the Redeemer. Amongst them brotherly kindness abounded so much that it called forth the admiration of pagans themselves, and formed an argument of great weight in support of the truth and excellency of their religion. With them heart was kind to heart, and all were one in Christ. Differences in age, in sex, in language, and condition, did not quench the ardour of their love, or disturb the unity of the spirit. Having one Lord, one faith, one baptism, and one hope, it was right they should be kindly affectioned one to another, and abound in deeds of charity. To the full extent of their means they distributed to the necessity of saints, and in some instances "their deep poverty abounded unto the riches of their liberality." Every Lord's day they cast their gifts into a common fund for the relief of those who were in distress. None gave from compulsion, and the rule for all was to give according as God had prospered them during the week. Where much had been given, much was required. Thus the rich man and his poor brother contributed in proportion to their means. No legal provision had been made for the old and needy, none of the charitable institutions which characterize modern times were known, but every church supported its own poor, and the cheerfulness with which this was done is one of the best established facts in church history.* After the celebration of the Lord's supper the custom was to read

* Antiquities of the Christian Church by Colman, pp. 169—172; and Neander's Church History, published by Clarke, Vol. I., pp. 347—352.

over a list of the sick, the aged, the poor and widows, and distribution was made to all according as they had need. Neither strong arguments, nor eloquent appeals, were required to move their compassion, or to make them remember the poor, for they were forward to do this under the influence of that love which formed the bond of their perfectness, and the badge of Christian discipleship. If it happened that one church could not supply the wants of their own members, they sought help from a sister church, and they did not seek in vain. When war, famine, or pestilence had impoverished Christians in one place, brethren in other parts sent them relief without delay, even though they had never seen one another in the flesh, Acts xi. 28—30. The case mentioned in Acts ii. 44, 45, and Acts iv. 32—37, was a special and temporary provision made for an extraordinary occasion, and cannot be enforced as a rule of conduct now, yet it shows how ready the first disciples of our Lord were to distribute unto the necessity of saints, and the *spirit* which prompted their gifts should still have the force of a law upon the hearts of Christians. In kindness to the poor, in sympathy for widows, in attention to the sick, and in compassion for the ignorant, the first disciples of Jesus were imitators of their Master, and patterns of good works, 2 Cor. viii. 1—9.

And in our own day much is done by individual Christians and by churches, to mitigate the sufferings of the poor and needy who are in communion with them. Apart from contributions for the support and extension of the gospel throughout the world, they give with a cheerful hand to relieve their brethren who are reduced to poverty, or tried by afflictions. Many old disciples of Jesus, and pious widows, have been comforted by substantial proofs of sympathy from their Christian friends. In this way

much is done every year by the churches of Christ in our native land; thousands of pounds are given away in small sums to worthy persons, and these streams of liberality are conveyed to the fireside of the poor, or into the chamber of the sick, without any notification being made to the public in subscription lists, or in newspaper eulogies. This is done in secret—done in a spirit of love—done as a privilege—and done for the sake of Christ. Infidels who libel our holy religion are ignorant of the principle from which these contributions proceed, nor have they generosity enough to go and do likewise, but thousands of poor saints can bear testimony to the facts themselves, and the plaudits of the final Judge will be a glorious reward.

The argument may now be concluded by a reference to the *rewards of benevolence*. In the beatitudes, the merciful are pronounced blessed, and a part of their blessedness consists in obtaining mercy themselves, Matt. v. 7. Alms given in secret are openly rewarded by the Father of lights, Matt. vi. 3, 4. Even a cup of cold water given to a disciple, *as such*, will have a suitable recompense, Matt. x. 42. God is not unrighteous to forget any such works of faith or labours of love. It was no vain boast of nonconformist writers when they related the prosperity of families which had been a shelter and a home to the illustrious victims of Bartholomew day. Upon those families came the blessing of holy men who had been ready to perish, and what was still more precious, the blessing of God. Divine providence watched over them from age to age, crowning them with his goodness, blessing them in the work of their hands, and causing his face to shine upon them. They fed his poor servants who left their homes, their livings, and their flocks, rather than sell their birthright and lose a good conscience. They sheltered them from

storms of persecution which sent thousands of their companions into banishment, prisons, or eternity; they hid them in secret places from spies and informers who hunted for precious and innocent blood—they ministered unto their wants in the face of a licentious court and of a corrupt church—and because they did this to his persecuted and homeless children, God accepted it as though done to himself. Upon those families he set a mark of honour, he fenced them round by the ministers of his providence, he made their cup of temporal prosperity run over, he followed them with his mercy down to the third and fourth generation, until all who saw them confessed they were a seed whom the Lord had blessed. Thus they had a reward in this world, though doubtless a nobler one awaited them in the kingdom of heaven. Thus Job felt himself repaid for all the kindness he had done to his poor neighbours when “the blessing of him that was ready to perish came upon him, and he caused the widow’s heart to sing for joy,” Job xxix. 11—13. Moreover, doing good is its own reward. What greater joy can a man wish for than the consciousness that he has saved a poor widow from the rod of oppression, or done a kindness to some fatherless child, or fed some worthy man that has been reduced to want by circumstances over which he had no control, or animated the hopes of a dying saint by his prayers and exhortations? He who strives to emancipate the enslaved, to feed the hungry, to clothe the naked, to instruct the ignorant, to reclaim the vicious, and to restore men to virtue and happiness, does not lose his reward even in this world, but a nobler satisfaction awaits him in the day of judgment, as it will be conveyed to him in the words, “inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me,” Matt. xxv. 34—40.

Thus then the principles, the precepts, and the promises of Christianity are incentives to good works and to labours of love. Thus the Old and New Testaments separately, or the bible as a whole, may be truly called the friend of the poor. The humanity of the law and the benevolence of the gospel lead to this conclusion. The social customs and religious institutions of the Jews, combined with many precepts and prohibitions which Moses delivered in the name of God, establish this truth on a firm basis; and the conclusion is strengthened by proofs drawn from the New Testament in passages which condemn the oppression of the poor, in the virtues which form an essential part of the Christian religion, in the examples of Jesus and of his early disciples, and in the rewards which are promised to the merciful and benevolent. If the conclusion to which these facts and considerations have led us be a just one, then it is obvious that the poor lie under special obligations to read the bible for themselves, and to weigh well the claims of this wonderful book. Should they refuse to do this in consequence of prejudices which artful and wicked men have fostered in their minds, their conduct will lay them open to censure for want of justice and fair play. “Strike, but hear me,” said one of old. Read, before you reject me, demands the bible. Let none be carried away by the misrepresentation of writers, or orators, who never studied the book they condemn, and whose ignorance of its contents is their own condemnation; but let them read it for their own conviction and improvement, with meek and lowly minds, and with a special reference to the position maintained in this paper. Prejudices will then give way before the light of truth as mists disappear at the rising of the sun, and the poor will trace marks of divine love and goodness on every page of the bible, where infidels and knaves had taught

them to suspect the cunning craftiness of men, or old wives' fables.

Could we persuade the poor in general to act thus fairly and frankly towards the bible, they would soon look upon it as a precious book, and as an unchanging friend. To them above all others it brings a message of peace and comfort. As soon as it enters their houses and gains access to their hearts, they become the owners of precious pearls, and of mines whose treasures are yet unexplored. It is followed by a train of blessings connected with the life that now is and of that which is to come: love, peace, joy, contentment, sobriety, frugality, and thankfulness spring from its teachings, and are in harmony with its principles. It spreads happiness through the family circle—it chastens and cements the affections—it banishes discord and strife—it maintains the authority of parents and enjoins the obedience of children—it is a law for the old and for the young—it is a lamp unto their feet and a light unto their paths. Many poor families in the land have been made happy through the promises and comforts of the bible. This precious book has elevated thousands of poor lads from poverty to wealth, and from obscurity to renown. Citizens eminent for piety, ministers held in reputation for talents and virtues, and missionaries whose names adorn the page of church history, though born in the midst of poverty, and having struggled with many disadvantages, made their way to usefulness and honour by obeying the word of truth. It “raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory.” Give the bible its right place in the hearts of the rich and of the poor, as the law of God, as the rule of life, as the bond of union, and as the standard of right between man and his neighbour, so shall we

hasten on the reign of universal love, the jubilee of the world, and the happiness of mankind.*

Finally, should any poor persons read these pages let me affectionately and earnestly recommend to them the bible. If at any time poverty should chafe your spirits and lacerate your hearts, the book of God will provide you with an unfailing remedy. Should your friends be few and unable to render you assistance in your difficulties, look into the bible, and there you will find a Friend born for adversity, and that sticketh closer than a brother. Should you have reason to complain of hard usage, or to think that rich men treat your poverty as a crime, turn again to the bible, and you will read of One who does not look on the outward appearance, or make any difference between the rich and the poor. In the day when affliction and death invade your homes, once more open the best of books, and read of Jesus who wept and groaned at the tomb of Lazarus. Next to the Saviour himself there can be no friend for you equal to the bible. It befriends you under all the changes of life, it is your guide when wit and reason fail, it is your safeguard in the hour of temptation, its statutes can rejoice your hearts, its commandments can enlighten your eyes, and its promises are sweeter than honey or the honeycomb. When other friends change, when other guides fail, when other treasures perish, the word of God remaineth the same; and as it is able to guide you amid the darkness of life, so it can animate your hopes in death, and light your pathway to a world where you will see the Divine Original, and have pleasures for evermore. Prize the

* Independently of many other institutions which originated with men who loved and prized the bible, the fact that two millions of *poor* children are taught in Sunday schools strengthens the force of the above argument.

bible, therefore, ye children of poverty and toil! Bind it around your necks and write it upon the tablet of your hearts; "forsake it not, and it shall preserve you; love it, and it shall keep you; exalt it, and it shall promote you; it shall bring you to honour when you

embrace it; it shall give to your heads an ornament of grace and a crown of glory shall it deliver you," Prov. iv. 7 —9.

"May this blest volume ever lie
Close to my heart, and near my eye;
Till life's last hour my thoughts engage,
And be my chosen heritage."

THE PRESENT POSITION AND DUTIES OF THE BAPTIST DENOMINATION.

BY THE REV. BENJAMIN GODWIN, D.D.

Delivered before the Baptist Union at its Annual Session, April 19th, 1850.

I THOUGHT, dear brethren, that I had taken my final leave of these annual meetings when, on account of age and distance from the metropolis, I declined serving any longer on the committee of our mission; but the kind and respectful request of the Committee of the Baptist Union, communicated in a manner so truly fraternal by my old friend its secretary, has altered my determination; and I again find myself among those whom I have long loved and respected, with whom I have delighted to co-operate, and whom I have the cheering hope of meeting hereafter in the kingdom of our Lord.

It was not, however, without serious hesitation that I yielded to the request. Indeed my first impressions were strongly against a compliance — not from any indifference to such a request, nor from a backwardness to render any service in my power to these interesting meetings, but because I doubted whether I could present anything in the shape of a discourse which would be worthy of the attention and acceptance of the Union. But while I considered the subject the difficulty seemed to lessen, and, like a dissolving view, gradually changed from what was formidable to that which was inviting. I

remembered that I had always received so much brotherly kindness as to assure me that whatever I might be enabled to state would be candidly received—especially as, without any attempt to be elaborate, I should merely say a few things which had occurred to my mind, relative to the interests of our denomination, with frankness and simplicity. I was the more readily induced to comply as a subject at once presented itself which, if it could be properly treated, would, as it seemed to me, be appropriate and beneficial, it is *the present position and duties of the baptist denomination*. Such a subject might, I am aware, occupy a volume, all I shall attempt is a sketch.

Denominationalism may be considered as an unavoidable accident of Christianity. It is not essential to it, it does not form a part of it, but it is not incompatible with it. With the tendencies of our nature and the imperfection of the present state, it is scarcely to be avoided; unless the conscientious exercise of private judgment be repressed, or there be an indifference to what is confessedly important truth; either of which would be highly detrimental to the interests of religion. If the peculiarities of any professed Chris-

tians be considered as destructive error, surely that error is likely to be less mischievous when its abettors act alone, than when they are indiscriminately mixed up and identified with those who hold the truth. And if the variations be respecting the subordinate parts of the gospel system, what is there that is opposed to the genius of Christianity or the spirit of true charity, in the closer union and more frequent intercourse of those parts of the great Christian family who think more nearly alike on religious truth? Has it not been found by experience that this mode of proceeding is favourable to peace, and that it facilitates unrestricted and concentrated effort? Nor do the different names which such communities bear, indicate schism in the Christian body; they merely designate certain modifications or peculiarities which distinguish respectively those who are still one in Christ. May we not safely ask, when have the vital interests of Christianity been in a better condition than when the true followers of the Saviour have ranged themselves under their respective denominational banners? And when was religion in greater peril than when one community gave its name to all Christendom? We may go farther, and ask who are the individuals who, generally speaking, do most to advance the kingdom of Christ, who exert their activities most constantly and energetically in the various departments of Christian usefulness at home and abroad? Are they those who under the profession of superior liberality and more correct views repudiate all denominational distinctions, or those who are as much characterized by warm denominational attachments, as by a feeling of universal brotherhood with the whole church of Christ?

During the conflicts which laid the foundation of our religious liberties in England, the great body of the noncon-

formists agreeing in the saving truths of the gospel were ranged under three divisions, and obtained the appellations of presbyterians, independents, and baptists; the two latter adopting the same form of church government, the two former agreeing in their views of baptism. The baptists, in common with both the others, holding evangelical doctrines, and maintaining as their peculiar distinction the administration of the initiative right of Christianity, according to the primitive practice, by immersion, and confining the ordinance of Christian profession to those who believe the gospel. And though these are not the distinctions on which the salvation of man hinges, yet the principles which they involve, were judged to be of sufficient importance, to justify the formation of a denominational body to uphold them.

Though in its denominational form the baptist community may be considered as comparatively recent, yet its peculiar principles are no novelty. In the New Testament they stand out prominently. No deviation from them appears in the practice of the churches of Christ for at least one or two centuries. Traces of these may be perceived in the exaggerated accounts which a corrupt and apostate church gave of various bodies, whom it called heretics, and whom it persecuted "to the death." As we descend down the stream of time we find these principles in various degrees of development, in the valleys of Piedmont, in the south of France, in the Netherlands, in Bohemia, and in England among the Lollards long before the protestant reformation. They were those of some of our earliest martyrs. And though there is reason to believe that distinct societies of baptists may have been organized in England at a much earlier period, we have an account of the formation of a baptist church in London in 1633. A short time after

this we find baptist churches in various parts of the country; and though suffering from a tyrannical government and a dominant and persecuting church, the baptists continued not only to increase at home but also to extend their principles in the transatlantic colonies of Britain. At the commencement of the present century it appears that in England, these churches, without including those of the general baptists, had increased to upwards of three hundred, a considerable portion of which were united in local associations; and since that period their increase has been still more rapid.

The records of this denomination are enriched with the names of many illustrious men, distinguished for the eminence of their piety and the superiority of their gifts, and with the recollections of Christian heroes, whom, to the latest posterity, the church will delight to honour; many of whom suffered the loss of all things for conscience' sake. Among those who nobly braved the storm of persecution were Canne, and Jesse, and Knollys, and Delaune, and Bunyan, and Kiffin. Subsequently to the Act of Toleration we have had our Gales, our Stennetts, and our Gills; and, within the recollection of some now present, the patriarchal and high principled Booth, the theological and mission-loving Fuller, the profound and original Foster, Robert Hall the greatest of modern preachers, together with Carey, his coadjutors and successors in the east, and Knibb and his associates in the west.

Nor has this denomination been left without tokens of the divine blessing. Great as were the sufferings and the efforts of our fathers in the sacred cause of civil and religious liberty, they did not "labour in vain nor spend their strength for nought." Had they not sown we should not have reaped; had they not struggled bravely, and endured

with heroic constancy, we should not have possessed the privileges which we this day enjoy. The whole church, we may say the whole world, is indebted to these early assertors of the rights of conscience, these advocates of complete religious freedom. And the peculiar principles of this denomination have, we may venture to affirm, passed the severest ordeal uninjured. They have been investigated by hostile criticism, opposed by adversaries of the greatest learning; the mode of attack has been often changed, and from time to time new discoveries of adverse and conclusive arguments have been announced; they have been assailed with bitter invective and vulgar abuse, and great misunderstanding and general prejudice have prevailed respecting them; but with all this opposition and these disadvantages, these principles have spread, are spreading, and, we believe, will spread.

In no case, perhaps, has greater honour been conferred on this denomination than in the part which, under the guidance of divine Providence, it has been permitted to take in the modern movement in favour of missions to the heathen. In this, I believe it is not too much to say, it took the lead. And with smaller means at command than any of the principal denominations of the present day, it has been favoured to do a great work both in the east and west, especially in the important department of translating the sacred scriptures into the languages and dialects of the east. Nor will it, I suppose, be denied that in the long and arduous struggle which resulted in the abolition of negro slavery in the British colonies, our denomination took a prominent part. In fact, in all the works of benevolence and piety which characterize the present times, whether relating to the young or the adult, to temporal or spiritual interests, to the

slave or the freeman, to our own country or to the world, the baptist denomination has had its share both of labour and success.

We have adverted to the recorded formation of a baptist church in London in 1633; before the close of that century similar organized bodies were found in many parts of the kingdom; by the commencement of the present century they had increased to between 400 and 500, including the General Baptists; and now it appears that, omitting Ireland, Scotland, and Wales, we have about 1,500 churches, comprising considerably more than 100,000 members; in the united kingdom about 1,900 churches, and nearly 130,000 members. But these do not comprehend all who have recognized the truth of our principles. A large number of baptists do not appear as such, being members of Independent churches; and not only in our own congregations, but even in those of other denominations, there are not a few who acknowledge that our principles are scriptural, though they do not practically avow them. To these we must add the 10,000 or 12,000 churches of the United States, those of Canada, our mission churches in the East and West Indies, and the recently formed churches in Germany. And all these, with few exceptions, besides supporting their own pastors, have their schools, their village stations, their missions, their bible classes, and their societies for the relief of the sick and the poor. And it must be taken into the account that this varied and extensive machinery, without state pay or patronage, is kept in constant action, incessantly working on the population, and aiding in the conversion of the world to God.

In respect to other bodies of professing Christians, it is scarcely necessary to say how inferior we are in number and power to the wealthy establishment,

which comprises nearly all the rank and the aristocracy of the kingdom, and exacts its maintenance from the whole population. We are also greatly outnumbered by the Roman catholics, if we take in Ireland, and by the presbyterians, if we include Scotland. Our nearest neighbours, the Independents, are also much more numerous and wealthy, unless we include the United States, which would then give us the advantage. And the Wesleyan methodists, I believe, claim as large a number of members, as both independents and baptists together. And it is not to be denied, that we labour under some serious disadvantages, which affect our increase and impede our action, which scarcely any other denomination feels as much. We are farther removed than most nonconformists from the pale of the government church; and, as occupying nearly the extreme point of dissent, are often treated with less favour than others. Our principles are less understood and more frequently misrepresented than those of other denominations; even those who recognize us as Christian brethren are sometimes jealous of us; while a union with our body presents greater difficulties to be surmounted than occur in joining most other communities. To which it may be added, that there are always strong temptations pressing on the children of our wealthier members, unless they become the subjects of deep religious principle, to fall back on the established church, where a religious character may, or may not be sustained, without inconvenience, and the frivolities and gaieties of life may be indulged in at pleasure. Nor must it be concealed that there are some defects or imperfections nearly connected with the peculiarities of the baptist denomination. The religious freedom which we so highly value, sometimes, in the government of our churches, runs wild

and leads to contention. The interdependency of our churches is guarded with so extreme a jealousy of interference, as sometimes to produce isolation, and prevent that sympathy and co-operation which are so desirable. But with all these imperfections which I see and regret, I still remain, as I have been for nearly half a century, strongly attached to this denomination. It is now more than forty years since I entered the ministry in connexion with it. I have had my difficulties and trials; but still I do not regret, with all its disadvantages, the connexion which I formed, nor the course which I have pursued. Since my retirement from the pastoral office, I have had leisure calmly to reflect on my past position; and I now say deliberately, that if, with all the experience I have gained, I had to begin life anew, I see not, throughout the religious world, any denomination whose principles appear to me so scriptural, or with which I could so conscientiously identify myself.

Such, then, is the position of the baptist denomination. Are there not certain responsibilities connected with it? It must be so. Advantages enjoyed, and professions made, whether by individuals or communities, always entail obligations. We believe that, as a body, we have the truth on some points, which a great portion of the Christian world has, from various causes, neglected and lost. Our principles, struggling for ages with immense difficulties, slandered by the vilest calumnies, crushed by the severest persecution, driven with fierce animosity from place to place, at length found a home in the baptist denomination, and have now full scope for their action. Our obligations vary according to circumstances. The time was when the few, scattered, reviled, and persecuted baptists, had scarcely any other way of showing their love and zeal for God's truth than by

suffering heroically and patiently for their principles. The times are now altered. We have now no Tudor or Stuart on the throne, no Whitgift or Laud to preside over the hierarchy and work the High Commission Court, and no Jeffreys on the bench, the willing tool of royal and ecclesiastical tyranny. The sphere of our duties as well as of our action is enlarged. The denomination owes much *to the church, to the truth, to the cause of Christ, to itself.*

It is, then, we observe in the first place, *the duty of the baptist denomination, while maintaining amicable relations with every branch of the great Christian family, to be faithful to its own peculiar vocation.*

I am not aware that the members of this community are behind any in recognizing the Christianity of all the professed disciples of Christ. It would be much to be lamented if they were. But as their conscientious deviation from the practice of others may be felt as an implied censure, it is exceedingly desirable to show that this difference does not arise from a love of singularity, or from party feeling, is not connected with bigotry or alienation of heart from other portions of the Christian church. While we cherish the apostolic sentiment, "grace be with all them who love our Lord Jesus Christ in sincerity," we should be ready to reciprocate with any other Christian community the feelings of brotherly affection, and to unite cordially in any common object. We must give no reason to others, by word or deed, to think that we regard the baptist denomination as *the church of Christ.* We must remember that the ground which we and they in common occupy is large and wide—that which each claims as his own is narrow. That it is only at a very few points that repulsion acts, while a broad surface of mutual attraction exists. That it is, in fact, of infinitely greater importance to

belong to the church of Christ, than to be a member of any organized body in particular.

But Truth has its claims, and this denomination its vocation. Why are we constituted a distinct body? Is it not that a living, a constant testimony might be borne to the obligation of observing the ordinances of Christ as he appointed them, without admitting the interference of human authority, or traditionary custom?—is it not to proclaim with a distinct and prolonged utterance, that a profession of Christianity which is not personal and voluntary is unscriptural and worthless—that nothing can be done in the great concerns of religion by proxy—that no outward act, apart from individual consciousness, can effect an inward and spiritual change—that the covenant of grace is not an hereditary entail—that they only are disciples of Christ who submit their minds to the instructions of Christ—that both the ordinances of the New Testament belong equally and exclusively to believers—that any pretensions to the power of conferring spiritual benefits by the mere administration of an external rite, partakes of the nature of that unscriptural and papal fiction, the “opus operatum?” On these subjects who are to protest if we do not? If this be not the vocation of the baptist denomination as a distinct body, we have none, and the sooner we merge into some other Christian community the better.

If our views, then, are correct and scriptural—if a stand for them is justified—if it is desirable that the Christian church should, in respect to one of its ordinances, be brought back to the simplicity of the gospel, let these views, in a proper manner, and on suitable occasions, be brought before the public. A candle is not lighted to be put under a bushel. And from the dangerous absurdities respecting baptismal efficacy

now boldly maintained by a large portion of the English clergy, and the inadequacy, as we think, of any theory of infant baptism successfully to meet them,—from the recent agitation of the subject in the highest courts of the realm, and the attention excited by the open and practical avowal of our sentiments by one of the brightest ornaments of the English church—from the corroboration which our views have received from the researches of some of the best ecclesiastical historians on the continent—and, if we mistake not, a growing disposition in the public mind to give the subject a calm and scriptural consideration,—from all these circumstances, the present does not seem to be a time in which the baptist denomination should fail in its duty. Truth cannot be injurious in its tendency, nor can it suffer by being brought into the light. And why should it be kept secret? Does love to our brethren require that we should compromise the truth? Does the sincerest candour forbid us to point out the mistakes of our friends? Let us, indeed, never forget the apostolical injunction, “if it be possible, as much as lieth in you, live peaceably with all men;” but even peace is too dearly purchased by the sacrifice of conscience. And should a timid dread of controversy induce us to conceal the truth? An angry spirit is surely not essential to discussion, nor does alienation of affection necessarily follow the maintenance and strong expression of different views. Indifference to truth is quite as great an evil as any likely to follow from collision of opinion. It were earnestly to be wished, that all, to whatever section of the church they belong, would be willing, candidly and patiently to listen to the statements and arguments of those who differ from them. Till such a spirit prevails, truth will not have a fair field.

Two cautions are here necessary on

our parts, lest we injure what we intend to serve.

1st. We must beware of giving an undue preponderance or prominence to the subject of our peculiarities, to the disparagement of other truths. The ordinance of baptism is not the gospel, it is only one of its institutes. It is not the whole of "the truth as it is in Jesus," nor the most important truth. Let it have its place—but let it keep its place. To give it more than its relative importance, would be a most likely way of depreciating it in the minds of others.

2nd. It is of great consequence to the prevalence of our views that they be advocated in the spirit of love. Harshness always repels; kindness and courtesy are necessary to win a candid and patient attention to unpalatable truths. The persecuted usually make more converts than the persecutors. Bitter words, biting sarcasms, and contemptuous expressions, may delight a heated partizan, but they will never gain over an opponent. The truth, to be effective, must be spoken in love.

But no peculiarities should be allowed to interfere with our devotion to that sacred enterprise in which we, in common with the whole Christian church, are engaged. That object is transcendently important. It is to produce a great moral revolution throughout the globe. It is to impregnate the whole of human society with the principles of the gospel. It is to realize the full comprehension of that petition, "Thy kingdom come, thy will be done, on earth as it is in heaven."

And whatever exceptions there may have been, this, I believe, has been the principal object of this denomination. I suppose that there are few pædobaptist communities in which the subject of baptism is less frequently introduced. But in this age of free discussion and incessant agitation of opinions, it is

necessary to be on our guard, that we never lose sight of our great object, the extension of the kingdom of Christ; that we allow nothing to divert our minds from it; that amidst the noise and strife, and constant collision of parties, the baptist denomination may steadily, and with increasing zeal pursue this great work, at home and abroad; seeking the conversion of sinners to Christ, the edification and enlargement of the church, the evangelizing of the population, and the education of the young. And it is worthy of remark, that it is while we have been thus engaged, that God has given prosperity to this denomination. It has not been while we have been directly, or principally, propagating our peculiarities, or seeking the enlargement and aggrandisement of our denomination, that it has, in the course of about sixty years, quadrupled the number of its churches, and more than quadrupled its strength and influence; but while its resources have been employed in maintaining and spreading the gospel of Christ. And this is the way in which we must go on, if we expect to prosper; without making any ostentatious exhibition of what we have done, or can do, without seeking eclat of any kind, without employing any means extraneous to the truth; but with all simplicity and sincerity seeking the glory of God and the salvation of man. Though none of our greatest and most useful men shrank from the full avowal of their sentiments, yet it was not to make baptists that Fuller laboured, that Hall preached, or that Carey went to India. It is important to correct the mistakes of the church; but it is a more glorious object to convert the world. Who would not deem it a higher honour to be the means of saving one sinner, than to free the minds of ninety and nine of his fellow Christians from their baptismal errors?

God has given us, as a denomination,

some power. He has raised us from a state of great weakness to one of comparative strength and influence. The body has now a far different status in society to what it had fifty years ago. Let us, then, consider ourselves debtors, to the whole amount of our increased capabilities, to the cause of Him "whose we are and whom we serve;" so that the whole Christian church may be constrained to acknowledge that attachment to our peculiarities does not diminish our zeal for the salvation of the world; that in extending the kingdom of God's dear Son, the baptist denomination takes its full share of activity.

The last class of duties to which I shall advert comprises those which the baptist denomination owes to itself. And this part of the discourse I must sketch much more briefly and rapidly than it deserves. If as a body we are to take our proper position among the tribes of our spiritual Israel:—if we are effectively to answer the purposes for which we exist as a distinct community, and, at the same time to sustain our part well in the general movement to evangelize the world, it is evidently necessary that all that can be done should be done, to consolidate, improve, and invigorate the denomination. Allow me, with all freedom and candour, to state a few things which have occurred to my own mind.

1. *Would it not be a great advantage if the bonds of union, throughout the denomination, could be drawn somewhat closer?* An effort of this kind is, perhaps, more needed with us than in most other sections of the Christian church. Our ministers and churches are generally very sensitive to the least appearance of infringement on their complete independency; and this, as a natural consequence, produces in some cases more of isolation than is desirable. But is it not possible, in a large community consisting of a number of independent

societies, to maintain, without violating their established order, such a union as might do something towards giving to all a measure of participation in the advantages which the more favoured enjoy? so that the strong might assist the weak, the wise impart counsel, and the more lively and spiritual quicken the dull and feeble; which might enable the whole to act together with vigour in promoting their common interests, and to be promptly in the field on any emergency which might require a simultaneous effort.

We neither have, nor wish for, such an organization as that of which a state church admits. Nor could we, with our views of scripture principles and Christian liberty, secure that compactness, and unity of movement, and promptitude of action, which the conference system of our Wesleyan brethren exhibits. But might we not, consistently with our principles, have more of these than have hitherto distinguished us? Perhaps, as much of unity of action as the case admits of might be obtained, if the purposes and objects of the Baptist Union were more fully carried out, and received a more marked sympathy from our ministers and churches. Would it not be advantageous if all the churches knew more of each other? Would it not be productive of good, if there could be periodically a fraternal visitation from the metropolis to our country associations—or from one association to another by deputation, the object of which should be, not to interfere and to control, but to interchange expressions of Christian affection, to encourage, to cheer, and to stimulate each other?

And should not our denominational institutions be well and thoroughly supported? Let us give all the strength we can spare to others, but let us not neglect our own. A charity which is so expansive as to have no concentration seldom produces much good. Our

aid may be thrown on so many different points as to be worth nothing to any. Those who, under the mistaken idea of a general benevolence, give attention to the business of others, while they neglect their own, seldom gain either usefulness or respect. After our respective churches and places of worship, with their school appendages, our colleges deserve our steady support. Our foreign mission, which, under God's blessing, by uniting the community in a great and holy object, by reviving spiritual life among the churches, and giving it an honourable position in the general estimation, has done quite as much for the denomination as it has received from it, has an undoubted claim on the support of the whole body. And with it, the Bible Translation Society, requires and deserves the constant aid of the churches, to carry on that great work to which Providence called our early missionaries, the translation and diffusion of God's word in the oriental languages. I scarcely need mention our Home Mission, and Irish Society, and other denominational objects; I will only add the "Baptist Magazine," the whole profits of which are appropriated to the relief of the necessitous widows and orphans of our deceased pastors.

And to that closeness of union which is desirable in our body, a spirit of kind and Christian forbearance is necessary. Though agreeing on so many points, some differences of opinion are inevitable. Let each concede with kindness to others the same liberty which he claims for himself. Let no one judge his brother harshly because on some of the doctrines of divine revelation involving the profoundest mysteries, he thinks somewhat differently,—or because he arrives at a different conclusion as to the terms of communion. If both are desirous to know and to do the will of their common Lord, why should Ephraim envy Judah, or Judah vex Ephraim?

Why should one be accused of narrow-minded bigotry, and the other of laxity of principle? Among the advocates of strict communion may be found some of the most kind and candid, and liberal followers of Christ; and amongst those who admit of mixed communion are some of the most strictly conscientious of our Lord's disciples. "Let brotherly love continue," and this will put the most favourable construction on what may be deemed our brother's mistakes. Let us show to the Christian world, that without compromising what we believe to be truth, we can "walk in love."

2. *In order to qualify the churches of our community to act with full vigour, should not the inquiry be earnestly made, is there anything in our opinions, our usages, or modes of action, that needs alteration, in order to bring them more into accordance with the spirit of the New Testament, and to adapt them to the circumstances in which we live?*

All that is human needs revision. God's truth, indeed, is not human, nor is it, objectively considered, susceptible of change or improvement. But our apprehensions of it may be more or less correct and enlarged. In our mode of dealing with the truth,—in the terms which we employ to designate it,—in the manner in which we systematize it,—in the way in which, in a variety of particular usages, we carry out our views of some general truth, there may be much that is merely human, much to which we cannot assign the authority of inspiration, and which therefore may be revised, and, if requisite, altered. We should not, then, look with too much jealousy on any of our brethren or churches, who, in such cases as those just mentioned, think they have discovered "a more excellent way." Let us beware of repressing the exercise of private judgment while we advocate it, lest we shake the very basis on which dissent itself, on which only protestant-

ism rests. As protestant dissenters we deny the binding authority of tradition. But are we quite free from its shackles? Have we no "traditions of the fathers?" a departure from which, or even a questioning of which, shocks the feelings of some good men as though the authority of inspiration had been disregarded? Have we not traditional terms of theology—traditional expositions of scripture—traditional usages in our churches? Now as none of these are infallible in the authority on which they rest, *any* of them *may* be wrong, and *all* of them may be examined and discussed without the guilt of irreverence towards God's word; and altered, if requisite, without justly incurring the charge of heresy, or the suspicion of heterodoxy. Permit me to suggest a few cases of this kind respecting, principally, our usages.

Have not our churches generally placed, and do not many of them still place, unnecessary obstacles in the way of those who may be desirous of uniting with them? Is it wise, is it scriptural, in addition to the test of a public baptism, to compel all, whether male or female, young or old, timid or courageous, to submit to such an ordeal as that of relating their religious experience, and stating their doctrinal sentiments, before a whole church, however large, and that after a previous and searching examination by a deputation? Or are we justified in making, as is sometimes the case, a candidate for baptism and church membership, pass through a course of probation, "to see how he wears?" Were any such requisitions made by the apostles—any such tests proposed? Do they answer any valuable end? Are there not sufficient difficulties necessarily attendant on joining our denomination without any that are extra and needless?

In our anxiety to give full Christian liberty to all, do we not, in many cases encourage an extreme of democracy in

our church government? In some of our communities, especially those in the more populous districts, a considerable proportion of our members are young people, to say nothing of others who, though the subjects of religion, are very uninformed and inexperienced, and but little capable of conducting business or forming correct judgments on grave subjects. Is it favourable to the growth of humble piety that such should be expected and invited, as soon as their names are inscribed in the church book, to assume a full equality of power with the oldest and the wisest? Is it for the peace of the church that every question relating to the administration of its affairs, should be brought before such, and submitted to their decision? Are not these the materials on which any factious or turbulent person, who wishes to head a party or carry a point will work? Are not many of the disturbances which agitate our churches owing to this cause? In communities of a secular kind the representative principle is adopted with advantage. Is it incompatible with Christian liberty that some modification of this kind should be tried, as a substitute for a mode of proceeding which has been so productive of dissension, and not unfrequently of division?

And would it be unwise to attempt, in districts or associations, the formation of a standing committee or council, to be annually renewed, to which cases of difference, which could not be otherwise adjusted, might be referred? whose decisions should not be authoritative but recommendatory; the weight of which should be, the moral influence of a united and deliberate opinion pronounced by some of the wisest and best men of the district. Many cases have come under my notice, in which immense mischief, both to ministers and churches, might have been prevented had such a course been open.

And how desirable it is that *some more general and effective plan could be devised for the relief of our poor worn out ministers*. In this I believe we are behind most, if not all, other denominations. This is, I think, the greatest opprobrium of our voluntary system. How many are compelled to labour when their powers are greatly impaired, to the no small detriment of a church and congregation, simply because a scanty salary has been entirely exhausted by the exigencies of the moment, which prevented any provision for the future.

And what important benefits might result to the denomination *if a substantial establishment could be formed for the education of the sons of our ministers*, somewhat similar to the institutions of our Wesleyan brethren at Kingswood and Woodhouse Grove, or that of our independent friends at Silcoates near Wakefield. Besides the relief which would thus be afforded to those whose whole energies are employed in promoting the Saviour's cause, might we not, under the divine blessing, expect from such an establishment, very valuable accessions to the ministry?

It is also a subject deserving of inquiry whether our very large churches are promoting the interests of religion by a constant augmentation of their own number, instead of planting other churches in their neighbourhood. There is much that is pleasant, without doubt, in continuing in connexion with a large society, rich in gifts and in resources of every kind, and having a pastor of distinguished abilities. But should we hesitate to make a sacrifice of such personal comforts for the general good, and the extension of the kingdom of Christ? In this respect the churches of some parts of the United States set us a laudable example. And is not a multiplication of distinct societies in this way, when there is sufficient strength for it, far

better than the formation of new interests from disagreement and strife, which not unfrequently happens when churches fail in their duty of extension?

On the other hand, *branch societies in the same town, or in some adjacent village, should not be too soon separated from the parent stock*. How many evils have arisen from the too early formation of small churches independent of the society from which they sprang, having neither wisdom nor power to conduct their affairs with propriety and efficiency! Should I be going too far if I were to ask, whether it would not serve the interests of religion if all our small and weak churches were connected, for the sake of aid and guidance, with some larger and stronger community?

And once more, may I be permitted to express a doubt *whether our churches generally are sufficiently anxious to bring into profitable action all the varied gifts and talents of their members?* And whether, if this were done, the edification of the church itself might not be greatly advanced, and the cause of Christ extended?

We shall not do justice, either to our own denomination, or to the cause in which we are engaged, if we do not pay especial attention to the education of our young people. And here I do not refer exclusively to our Sunday or day schools. In most of our congregations there is a class of young people who have left school, but whose character is not thoroughly formed, nor their principles decidedly fixed. Their time of life is critical. Too much care can scarcely be bestowed on them. If neglected now, they may soon be out of our reach. We may lose from our congregations those to whom we should look as the hope of the church. And who knows under what evil influences of "the world, the flesh, and the devil" they may fall, who, with proper training, might have replenished our churches

and formed some of their most useful members. It was somewhat late in life when I made the experiment of forming bible classes; but such was its result, that were I now beginning my ministerial life, they should form one of the first objects of my care.

And are we sufficiently attentive to the education of our own children? Do we act consistently with our professed love of the truth, if we fail to ground them well, not only in the great, essential elements of Christianity, but also in our own principles? If with the view of allowing free scope to their own judgment as they grow up we fail to furnish their minds with what we believe to be truth, we must not be surprised if they adopt sentiments and practices which we regard as pernicious error. And has it not sometimes been the case that, anxious to secure for their children all the advantages of a polished education, our more wealthy friends have not, in the selection of schools and teachers, made their religious principles a leading object, and perhaps have lived to mourn the estrangement of their children, not only from the religious connexions of their parents, but from evangelical religion altogether.

There is now only one topic on which I shall offer a very few short remarks, and that is our Collegiate Institutions. Had time permitted I might have availed myself of many years' experience as a tutor to make some more lengthened observations, but the prescribed limits of this discourse are nearly reached. Let me, however, express my earnest hope that our denomination may never lose sight of the first and great object of these institutions, which is, not the cultivation of literature and science, but the advancement of the cause of true religion. Both these objects may be harmoniously combined, but let them sustain their proper relation to each other. That

would indeed be a disastrous day for our churches that should witness the order reversed, and see, in our academical institutions, learning become the principal, instead of the accessory. There was less need of caution of this sort forty years ago than there is now, when education among all classes has made such advances, and the whole body of nonconformists, straining every nerve to give to the rising ministry the highest literary advantages, are availing themselves of the treasures of learning opened on the continent. Doubtless we are much indebted to the immense labours and profound researches of the biblical scholars of Germany; but all the advantages derived from them would [be] procured at a ruinous cost, were they to be followed by a prevalence of such theology as has been openly and generally taught by German professors and German divines for the last half century. And though it may expose me to the censures, or the sneers, of the devout admirers of every thing that is German, I still say, rather than that our colleges should be imbued with the philosophic mysticism, the pantheistic devotion, the unbelieving rationalism, the mutilated, half-paganized Christianity, so much in vogue in Germany, let our colleges be razed [to] their foundations, and let our churches be furnished with men uneducated, or self-educated, such as many of our pastors of the past generation, to whose piety and zeal the present age is so much indebted, who, with all their literary deficiencies, were "godly preachers of Christ's holy gospel."*

* It is gratifying to know that in the midst of all the perversion of Christian truth and simplicity which Germany has for the last half century exhibited, there has been a noble stand made for evangelical Christianity; and that the number of those who are faithful to "the truth as it is in Jesus," is not only considerable, but is largely on the increase.

Respecting the course of study in these seminaries, I would venture to ask, could not some provision be made, in connexion with these establishments, to meet the case of young men, who having acceptable gifts for public speaking, but small inclination to pursue the study of the dead languages, would require a shorter time of preparation; and at the same time to extend to those who have higher literary capabilities, two additional years to be devoted especially to theology, to biblical and ecclesiastical learning? By such means, with the same amount of funds, the churches might be supplied with pastors equal in number to those now furnished, and superior in adaptation to their several stations. And would that there were some fund which might answer the purpose of fellowships in our English universities, to enable those who have distinguished talents for scholarship, and not, perhaps, the best gifts for preaching, to employ their time in making such acquisitions in every branch of learning connected with the illustration and defence of Christian truth, as, though not requisite to all our ministers, the circumstances of the age render it necessary that some should possess.

Another object which appears to me very desirable is, that the personal religion, as well as the ministerial preparation of our future pastors, should be most assiduously, regularly, and systematically cared for and cultivated. I was exceedingly struck, in reading Mr. Steinmetz's account of the Jesuit college at Stonyhurst, at the great and unremitting attention which is paid to

both these things. Most assuredly I have never heard or seen any thing in protestant seminaries that can be compared with it. We believe, as protestants, that the whole system is erroneous; but does truth deserve less attention than error? It is not, of course, of the truth of their principles, nor the propriety of the objects sought by these means that I speak, but of the importance which is attached to devotional piety and ministerial fitness, and the systematic and most effective training which is employed to secure those ends. And I would affectionately and respectfully recommend, not only to our tutors, but to all the committees of our colleges, the notice of this circumstance, "*Fas est ab hoste doceri.*"

To conclude, whatever tends to increase and diffuse vital religion among our churches; to promote unity, love, fidelity, and Christian effort, it is the duty of our denomination to attempt. There is a great change coming on the world; the very aspects and relations of all the sections of the Christian church must, it is evident, be affected by its progress. May the baptist denomination be found ever at its post; faithful to its convictions of duty—foremost in zeal and activity for the promotion of the Saviour's kingdom—fraternal in its conduct to the whole church, and, while ready to adopt any modifications which may give it a more scriptural character, and increase its efficiency, may it, in all that is evangelical, and truthful, and loyal to our Saviour King, adhere firmly, without shame or fear, to "*THE GOOD OLD WAY.*"

GERMAN HERMENEUTICS.

"*GERMAN Hermeneutics,*" says Carson, "is a science only in name. They have no axioms; they have many false principles; and are a mere bundle of rules and observations. They have invented

many technical names, and made many fanciful divisions and distinctions. They have nothing of the philosopher but the cloak and the staff."

EXTRACTS FROM A DEACON'S SCRAP BOOK.

Give not thy tongue too great liberty
lest it take thee prisoner. A word un-
spoken is like the sword in the scabbard,
if vented the sword is in another's
hand. If thou desire to be held wise,
be so wise as to hold thy tongue.—*F.*
Quarles.

HATH any one wounded thee with
injuries? Meet them with patience;
hasty words rankle the wound, soft

language dresses it, forgiveness cures it,
and oblivion takes away the scar. It is
more noble by silence to avoid an injury,
than by argument to overcome it.—*Ib.*

IF thou neglectest the love to thy
neighbour, in vain thou professest thy
love to God; for by thy love to God thy
love to thy neighbour is begotten, and
by the love to thy neighbour thy love
to God is nourished.—*Ib.*

A SONG IN THE NIGHT. No. 3.

"It is good for me that I have been afflicted."—PSALM cxix. 71.

If good for thee, O man of God,
So far advanced in grace,
The chastenings of thy Father's rod,
And hidings of his face;
How much more need that we should taste,
Whose progress is so slow,
The bitter Marah of the waste,
The pilgrim cup of woe.

Thou hadst experience in the truth,
Deep-wrought, and sealed with tears,
Amidst the battle-strife of youth,
And cares of kingly years:
Forsaken oft, and wandering lone,
Night, on the dreary plain,
Has seen thee bowed at heaven's high throne,
The strength of God to gain.

Now chased before the hosts of Saul,
Or Absalom's wild will;
An exile from thy regal hall,
And Zion's holy hill:
Now plunged in depths of odious crime,
And overwhelmed with shame;
A man of sorrows for all time,
A prince of blighted fame.

Anon rejoicing in the day
That saw the joyful throng,
With gladness wind the well-known way,
To join the hallowed song,
In those high courts thy weary mind
Had panted to frequent,
As pants the hart sweet streams to find,
When chase-worn, pressed, and spent.

In sin thou hadst the value learned,
Of that which sin destroys;
By friend, or son, or subject spurned,
Thou didst not want for joys;
But found them in the God, whose grace
Was shield and song to thee;
A help in trouble's stormy days,
A rock in sorrow's sea.

Not by such arduous fight of woes
Have we our place attained;
Unbroken has been our repose,
Our liberty unchained;
Earth has smiled pleasantly, and gay
Her summer skies have been;
More treacherous than thy ruder way,
To us the tranquil scene.

'Tis good—that we were turned aside
To gaze on darker things;
The tomb that sepulchres the pride
Of subjects and of kings:
To feel the stroke of pain, to sigh
For those whose race is o'er,
To commune with the steadfast eye,
And lips that speak no more.

'Tis good—that we were drawn away
From fellowship with earth,
And made to change the songs of day
For those of midnight birth:
Conceived in silence and in gloom,
Yet destined to impart,
When morning should our path illumine,
Fresh gladness to the heart.

'Tis good—for we are taught to cleave
More closely to our God;
Our times in His own hand to leave,
And even "kiss the rod."
'Tis good—for we are made to pant
That "weight" of bliss to know,
For which the sorrows of the saint
Are meetening him below.

If Marah's waves have bitter proved,
The sweetening Tree was there;
The Saviour showed that still he loved,
And made us still his care;
And if 'twas good to weep awhile,
'Tis goodlier now to praise;
To joy in his returning smile,
And triumph in his ways.

CHRONOLOGICAL PAGE FOR MAY, 1850.

| SUN RISES & SETS. | | | FAMILY BIBLE READING. | | MEMORANDA. |
|-------------------|----|------|------------------------------------|--|--|
| 1 | W | 4 35 | Deut. xxxii. 44—52, xxxiii. | | B. and F. Bible Society, annual meet. at 11 |
| | | 7 19 | 1 Cor. xii. 27—31, xiii. xiv. 1—5. | | Venus, near north-western horizon. |
| 2 | Th | 4 33 | Deut. xxxiv., Joshua i. 1—9. | | London City Mission, at 11, Exeter Hall. |
| | | 7 21 | 1 Cor. xiv. 6—40. | | S.S. Union Annual Meeting, at 6, Ex. Hall. |
| 3 | F | 4 31 | Joshua i. 10—18, ii. | | Moon rises, at 1, morning. |
| | | 7 22 | 1 Cor. xv. 1—34. | | Rel. Tract Soc., Annual Meet. at 6, even. |
| 4 | S | 4 29 | Joshua iii., iv. | | Vol. School Association, at 7, London Tav. |
| | | 7 24 | 1 Cor. xv. 35—58. | | Moon's last quarter, 4 min. past 10, morn. |
| | | | | | Jupiter nearly due south. |
| 5 | Ld | 28 | Psalms. | | Sunday School Union Lessons, |
| | | 7 26 | Psalms. | | Matt. xxiv. 1—22, Deut. xxviii. 47—68. |
| 6 | M | 4 26 | Joshua v. 10—15, vi. | | B. and F. School Society, at 12. |
| | | 7 27 | 1 Cor. xvi. | | Mars pretty high in the south-west. |
| 7 | Tu | 4 24 | Joshua vii. | | Baptist Irish Committee, half-past 5. |
| | | 7 29 | Acts xix. 23—41, xx. 1. | | Congregational British Missions, at 6. |
| 8 | W | 4 22 | Joshua viii. | | Mr. Noel's London Miss. Sermon, morning. |
| | | 7 30 | 2 Cor. i. 1—22. | | Dr. Wardlaw's London Miss. Sermon, even. |
| 9 | Th | 4 21 | Joshua ix. | | London Mission Annual Meeting, at 10. |
| | | 7 32 | 2 Cor. i. 23 and 24, ii. | | Lond. Miss. Ann. Meet. Finsbury Ch. at 6 ev. |
| 10 | F | 4 19 | Joshua x. 1—27. | | Moon rises, 6 min. past 4, morning. |
| | | 7 34 | 2 Cor. iii. | | Mr. Sherman's L.M.S. Sermon to Young, at 6. |
| 11 | S | 4 17 | Joshua xi. 10—23, xiv. | | Moon rises, 31 min. past 4, morning. |
| | | 7 35 | 2 Cor. iv. | | New Moon, 9 min. past 11, night. |
| 12 | Ld | 4 16 | Psalms. | | Sunday School Union Lessons, |
| | | 7 37 | Psalms. | | Matt. xxv. 14—46, Genesis xli. |
| 13 | M | 4 14 | Joshua xxii. | | Moon rises, 43 min. past 5, morning. |
| | | 7 38 | 2 Cor. v. | | Moon sets, 23 min. past 9, evening. |
| 14 | Tu | 4 12 | Joshua xxiii. | | Ragged School Union, at 6, Exeter Hall. |
| | | 7 40 | 2 Cor. vi. | | B. & F. Sailors' Soc., 6 even. Lond. Tav. |
| 15 | W | 4 11 | Joshua xxiv. | | 1823, John Palmer (Shrewsbury) d., æt. 56. |
| | | 7 41 | 2 Cor. vii. | | Moon sets, 23 min. past 11, night. |
| 16 | Th | 4 10 | Judges ii. | | Moon rises, 26 min. past 8, morning. |
| | | 7 43 | 2 Cor. viii. | | Moon sets at midnight. |
| 17 | F | 4 8 | Judges vi. | | 1734, Abraham Booth born. |
| | | 7 44 | 2 Cor. ix. | | Moon sets, 21 min. past 12. |
| 18 | S | 4 7 | Judges vii. | | 1803, Buonaparte appointed Emperor. |
| | | 7 46 | 2 Cor. x. | | Moon's first quarter, 52 min. past 3, aft. |
| 19 | Ld | 4 5 | Psalms. | | Sunday School Union Lessons, |
| | | 7 47 | Psalms. | | Matt. xxvi. 1—16, Mark xiv. 1—11, Est. vi., vii. |
| 20 | M | 4 4 | Judges viii. 33—35, ix. | | Moon sets, 2 min. past 2, morning. |
| | | 7 48 | 2 Cor. xii. | | Moon rises, 28 min. past 1, afternoon. |
| 21 | Tu | 4 3 | Judges x., xi. 1—11. | | Bristol Association at Frome. |
| | | 7 50 | 2 Cor. xiii. | | Baptist Home Mission Committee, at 6. |
| 22 | W | 4 1 | Judges xi. 12—40, xii. 1—7. | | Western Association at Tiverton. |
| | | 7 51 | Acts xx. 1 & 2, Rom. i. 1—25. | | Moon rises, 50 min. past 3, afternoon. |
| 23 | Th | 4 0 | Judges xiii. | | Moon sets, 12 min. past 3, morning. |
| | | 7 53 | Romans ii. | | Moon rises, 2 min. past 5, afternoon. |
| 24 | F | 3 59 | Judges xiv. | | 1819, Queen Victoria born. |
| | | 7 54 | Romans iii. | | Moon rises, 9 min. past 6, evening. |
| 25 | S | 3 58 | Judges xvi. | | 1824, Dr. Ryland died, aged 72. |
| | | 7 55 | Romans v. | | Full Moon, 8 min. past 12, night. |
| 26 | Ld | 3 57 | Psalms. | | Sunday School Union Lessons, |
| | | 7 57 | Psalms. | | Luke xxii. 1—23, Isaiah liii. |
| 27 | M | 3 56 | Judges xvii. | | 1564, John Calvin died. |
| | | 7 58 | Romans vi. | | Moon rises, 18 min. past 9, evening. |
| 28 | Tu | 3 55 | Judges viii. | | Moon sets, 54 min. past 5, morning. |
| | | 7 49 | Romans xii. 1—20. | | Moon rises, 10 min. past 10, evening. |
| 29 | W | 3 54 | Ruth i. | | 1660, Charles II. restored. |
| | | 8 0 | Rom. vii. 21—25, viii. 1—11. | | Moon rises, 54 min. past 10, evening. |
| 30 | Th | 3 53 | Ruth ii. | | Moon sets, 34 min. past 7, morning. |
| | | 8 2 | Romans ix. | | Moon rises, 33 min. past 11, night. |
| 31 | F | 3 52 | 1 Samuel ii. 1—11. | | 1842, Jubilee Meeting at Kettering. |
| | | 8 3 | Romans x. | | 1847, Dr. Chalmers died. |

REVIEWS

Essay on the External Act of Baptism enjoined by our Lord and Saviour Jesus Christ. By BAPTIST WRIOTHESLEY NOEL, M.A. London: Nisbet and Co. 16mo., pp. xvi., 133.

It was not without anxiety that we entered on the perusal of this volume. Able as Mr. Noel had proved himself to be in the discussion of other topics, especially in his recent works, it seemed by no means certain that he would be able to dispose satisfactorily of the innumerable sophisms which we have often been doomed to see in the controversial pages of those who advocate the substitution of other acts for Christian immersion. His previously acquired eminence would make a failure in this case the more lamentable. If in any part of the work he exposed himself to refutation, no allowance would be made for the disadvantageous circumstances under which he appeared in the field, but all baptists would be regarded as involved in his defeat. If he had happened to strike out some novel opinion in which we could not coincide, it would have been supposed to stultify either him or us, and disprove that union of sentiment between him and us, which some of our pædobaptist brethren found it so difficult to reckon among the things that were possible. Our solicitude was not lessened when we saw the long list of pædobaptist authors of all classes and denominations whose pages he had consulted, and read the declaration in his preface, "I think it right to state, in conclusion, as I did respecting the 'Essay on Christian Baptism' lately published, that in writing the following

little work, I have confined myself to the examination of the evidence afforded by scripture, and to the arguments of those who defend infant sprinkling, having never, that I know of, read a single page of any controversial work in favour of immersion. That pleasure is yet to come."

All our fears however have now vanished. The most serious error that we have discovered is a misprint on the seventh page. The omission of the word *not* in the third line reverses the meaning of a quotation, and deprives the argument of validity, unless, looking at the Greek at the bottom of the page, the reader perceives that the word *not* should have been in the translation above. Respecting Jewish proselyte baptism, we take a different view from Mr. Noel, who, following pædobaptist authorities, admits that it was practised before the Christian era; but he makes such excellent use of the admission as to lead us almost to regret that Dr. Gill has proved conclusively that the evidence of its existence at so early a period is not to be relied on. But the author's view of the meaning of the word *baptize* is precisely that for which we have always contended; and his arguments generally are such as Abraham Booth would have listened to with complacency.

The want of acquaintance with baptist controversial books, which Mr. Noel acknowledges, has given a freshness to his arguments which they would not have possessed had he read much on our side of the question. While the spirit in which he treats topic after topic is essentially baptist, the quotations which he makes are less frequently

hackneyed and well-known than they would have been had he suffered himself to be guided in his references by what his predecessors had said. Even well-read baptists, whose appetite for works on the subject has long since been more than satiated, will find very much to interest and instruct them, independently of the pleasure which every man feels when his own sentiments are expressed in clear and eloquent language, and ably sustained. Mr. Noel's perspicuity is admirable; and it is rarely that we find so much acuteness in argument combined with the perfect absence of everything that can be offensive to a candid opponent. In his answers to objections, Mr. Noel has been peculiarly happy.

We have marked so many passages for quotation, that we cannot find space for them. Reserving some, therefore, for future use, we will now only give one, and that shall be the conclusion of the volume. Speaking of the importance of the question under discussion, Mr. Noel observes that our Lord has commanded, plainly and peremptorily, his ministers to immerse all nations, even to the end of the world, and in neglecting to do so, we violate his express command. He adds :—

“And where is this deviation from his declared will to cease? If when Christ has commanded us to immerse we sprinkle, because forms are of little moment, much more may we discontinue sprinkling for the same reason. If the rite of immersion is nothing, the rite of sprinkling is nothing. If the pædobaptist innocently disregards a profession by immersion, the quaker may as innocently disregard a profession by sprinkling. If immersion may be set aside because the gospel is spiritual, and forms are nothing, then the Lord's supper may be set aside for the same reason. The spirituality of Christ's religion justifies disobedience to Christ's commands; and we may evade any duty on pretence that it is trivial.

“Before Christian men venture to pour contempt on the immersion of converts, they ought to be more sure than any scholars can be that our Lord did not enjoin it. Ridicule is the

ready and familiar weapon of the infidel. It is easy enough to compare ministers of Christ to the bathing-men of a proprietor of machines (*Isaac*, p. 64; *Thorn*, p. 377); to describe Timothy and others as ‘embracing ladies very tenderly’ previous to putting them under the water (*Isaac*, p. 66; *Thorn*, pp. 378, 381); to speak of men half-suffocated by swallowing the water, and of women dipped almost by force, and kicking in the water (*Thorn*, pp. 384, 389); to imagine a weak and infirm minister vainly endeavouring to raise Daniel Lambert or the giant O'Brien from the water (*Isaac*, p. 74; *Thorn*, p. 386); to depict converts dripping amongst the ice-fields of Labrador, or churches vainly seeking for baths in arid sands within the tropics; but our Lord well knew, when he demanded from his disciples this solemn profession of their faith, that no inconvenience could arise from it in any part of the world, when men would use that common sense with which God has invested them. To his injunction that his disciples should be immersed he has added, by his apostle Paul, ‘Let all things be done decently and in order.’ Both, therefore, must be obeyed. In the severest climate where any abodes of men are found, there are sunny seasons in which immersion may be safely practised. In the neighbourhood of the most arid plains which will support human life there are always found lakes and rivers. Our merciful Lord demands no service which endangers health. If any converts have a morbid dread of water, this may be overcome previously to baptism by the use of a private bath. And it is obvious that the disciples who obey this command of Christ may be so clothed that the most sensitive may not feel a moment's interruption of their solemn joy, in this public act of dedication to the Triune God; nor the most delicate dread the slightest shock to their constitution.

“Let the reader recollect, that in this immersion according to Christ's law, each believer professes a renunciation of all sin, the commencement of a new life, and an entire consecration to God the Father, the Son, and the Spirit. Let him remember that it is accompanied with appeals to the omnipresent God with earnest prayers for his blessing,—that an assembly of saints and faithful brethren there engage in prayer for the present and eternal welfare of one now enlisting under the banner of Christ as his soldier,—that a minister who has been offering secret supplication to God now implores the descent of his Spirit on another immortal being rescued by grace from the dominion of sin and Satan; and then imagine the influence which that scene is likely to have upon all present. Pastor and people alike

rejoice in another fellow-sinner saved. The young see one, of their own age perhaps, setting out in a course of holy obedience to Christ; the careless see one who in early life counts salvation the one thing needful; and the worldly see one who was, like themselves, devoted to frivolous gaieties or earthly gains, now joining the people of God, and seeking as the first and greatest good a place in his kingdom.

How many are likely to ask for grace to follow so good an example, and to give themselves up to the Lord! A contemptuous fancy may easily contrive absurdities which never happen, and malevolent zeal may multiply rare accidents into habitual improprieties. Persons who cannot overthrow any material part of the evidence which proves that our Lord has commanded immersion, and who are even destitute of sufficient learning to appreciate that evidence, may yet, by a caricature bordering on profaneness, frighten from their duty those who have little moral courage, and arm with flippant sophisms those who wish to justify their disbelief; but so long as the plain meaning of words

proves that our Lord has commanded immersion, and the experience of hundreds of thousands of sober and pious persons attests the practice to be safe and salutary, so long dutiful disciples of the Redeemer will continue to obey this command, although to the world's contempt is added a measure of ridicule from their own beloved and respected brethren."—*pp.* 130—133.

Very judiciously, Mr. Noel has prefixed to this Essay on the External Act, a brief sketch of the argument on "the most important part of the baptismal controversy, the exclusive right of believers to baptism." This sketch is also published as a separate tract, and any tract better adapted for circulation among pious pædobaptists we never saw. Incalculable good may be done by its distribution.

BRIEF NOTICES.

The Life and Epistles of St. Paul: comprising a Complete Biography of the Apostle, and a Translation of his Letters inserted in Chronological order. By the Rev. W. J. CONYBEARE, M.A., late Fellow of Trinity College, Cambridge; and the Rev. J. S. HOWSON, M.A., Principal of the Collegiate Institution, Liverpool. With very Numerous Illustrations on Steel and Wood of the Principal Places visited by the Apostle. Engraved expressly for this Work, from Original Drawings made on the Spot by W. H. Bartlett, and by Maps, Charts, Coins, &c. London: Longman. 4to. pp. 34. Part IV. To be continued monthly, and completed in Two Volumes.

The plan of this work, as developed in its first number, we explained in February. It has not yet proceeded far enough to furnish any specimens of the translations which are promised, but the introductory narrative is progressing in a very able and satisfactory style.

The Olive Branch and the Cross, or the Quarrels of Christians settled, and Trespases forgiven, according to the Law of Christ. A Word of Affectionate Advice to Professing Christians. By J. A. JAMES. Third Thousand. London. 24mo., pp. 110.

Instead of three thousand, it would be well if three hundred thousand copies of this

little work were in circulation. A church that should resolve that one be presented to every new member at the time of his admission would never repent the determination. This would do more to give it permanence than the most ample annuity, and more to render it attractive than the most magnificent edifice. It is on the law of Christ that Mr. James insists—a law but little regarded practically—yet, as truly a law as that which enjoins baptism or the Lord's supper.

A Charge Delivered to the Hon. and Rev. Baptist W. Noel, M.A., at the Recognition Services held at John Street Chapel, on Tuesday, March 19th, 1850. By the Rev. JAMES SHERMAN of Surrey Chapel. London. 8vo., pp. 31. Price 1s.

In a preface, Mr. Sherman says, "When a letter arrived containing a request from my honoured friend that I would address to him some pastoral counsel and fraternal advice on the important occasion, I could scarcely believe the document to be genuine. It would be affectation to imply that I was not more than gratified with the love and confidence of so honoured a servant of our divine Master, but it is not affectation to affirm that I felt my place was rather to sit at his feet and listen to his counsel. The request was more than once repeated, and the form which he wished the address to assume also described. It would

have been more in accordance with my sense of what was due to him who had held for so long a period such a distinguished place in the church, and discharged the duties of his high calling with such an acceptance to the members of his own flock, and to the universal church of Christ, had it been a discourse on the pastoral office in the form of an essay, rather than of a direct personal charge. But my friend saw that point and power were gained in the latter mode which would have been lost in the former, and his deep humility allowed him to solicit an appeal as he thought best calculated to stimulate and encourage his own heart." We give this extract because, without a knowledge of these circumstances, some who heard the discourse thought there was an incongruity in the style of address with the standing of the individual to whom it was delivered. It is an excellent sermon on Col. i. 28, 29, especially adapted for the perusal of ministers entering on pastoral duties.

A Selection of Spiritual Poetry. By the Rev. JAMES SMITH, Author of the "Believer's Daily Remembrancer," &c., &c. London: Simpkin, Marshall, and Co. 32mo., pp. 384. Cloth, gilt.

An admirable likeness of the author is prefixed to this volume, which contains nearly three hundred evangelical hymns and short poems. It is the third of a series issued quarterly by an enterprising bookseller at Cheltenham, the general character of whose publications leads us to expect that his "Christian Miniature Family Library" will comprise none but works of good tendency. He expresses an intention "to offer to the public a library of volumes of unquestionable excellence, at such low charge as to enable every family in the kingdom to purchase them."

Light for the Sick Room: a Book for the Afflicted. By JABEZ BURNS, D.D., Author of the "Pulpit Cyclopaedia," &c., &c., &c. London. 12mo., pp. 224. Cloth, gilt. Price 3s. 6d.

In addition to didactic Counsels and Consolations suited to the Afflicted, this handsome volume contains the dying experience of thirty eminent persons, and short dying testimonies from the lips or pens of many others. It is an excellent book for an invalid's chamber.

The Close of Ministerial Labour Contemplated; occasioned by Reflections on Completing the Fiftieth Year of Ministerial Service. A Sermon Preached at Union Chapel, Brixton Hill, November 25, 1849. With an Appendix. By JOHN HUNT, its First Settled Minister. London: Ward and Co. 12mo., pp. 32.

In December, 1832, the church meeting in the chapel referred to was formed. It consisted of twenty-four members. "Of these," says the respected preacher, "ten are deceased, five have removed from the neighbourhood, and nine remain in communion. I received on that occasion a call to the pastoral office, and deacons were also chosen. Since that period one hundred and seventy-six members have

been admitted, making on the whole two hundred, and averaging nearly twelve annually." We congratulate Mr. Hunt on the retrospect, but hope that his usefulness is not yet ended.

The Past and Future of Ireland, indicated by its Educational History: comprising a Vindication of the National System, and the Queen's Colleges. Dedicated, by permission, to the Right Hon. Sir Robert Peel, Bart., M.P. London: Ward and Co. 16mo., pp. 261.

Much information respecting Education in Ireland is contained in this volume which deserves the attention of any who desire to make themselves conversant with the subject; especially as the writer, though an advocate for government interference, has looked on different sides of the litigated questions, and has treated voluntary efforts with apparent fairness.

Tract on Christian Baptism. By BAPTIST WRIOTHESLEY NOEL, M.A. London: Nisbet and Co. 16mo., pp. 16.

Reference to this excellent tract may be found on page 295 of our present number.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Selections from the Papers of the late Dr. WILLIAM BEILBY, F.R.C.P., Edinburgh. Edited by WILLIAM INNES, Elder Street Chapel. With a Memorial Sketch by J. A. James, Birmingham. Edinburgh: William Innes, 13, Hanover Street. London: Hamilton, Adams, and Co. 16mo., pp. 153.

Real Religion; or, the Practical Application of Holy Scripture to the Daily Walk of Life. By the Authoress of "The Pearl of Days." London: Partridge and Oakley. 12mo., pp. 110.

The Man of God; or, a Manual for Young Men Contemplating the Christian Ministry. By JOHN TYNDALE. London: Ward and Co. 16mo., pp. 342.

The Heavenly Home. By THOMAS WALLACE, Author of "The Guide to the Christian Ministry," "The Happy Family," &c. Second Edition. London: Ramsay. 24mo., pp. 101.

Portraits of Mothers. By the Author of "The Happy Family," &c., &c. London: Ramsay. 24mo., pp. 115.

The Young Wife; or, Hints to Married Daughters. By a Mother. London: R.T.S. 24mo., pp. 234. Price 1s. 6d.

The Seventy Weeks of the Prophet Daniel Explained, so far as they relate to the Appearance of the Messiah at the End of the Sixty-ninth Week, and his Confirming the Covenant during the Seventieth Week. By the Rev. W. BLACKLEY, B.A., Domestic Chaplain to the Right Hon. Lord Hill, &c., &c., &c. London. 8vo., pp. 42. Price 1s.

Family Scenes in a Mining District. By a Resident. *London: Houlston and Stoneman.* 24mo., pp. 144.

Truth is Everything. A Tale for Young Persons. By MRS. THOMAS GILDART, Author of "The Nursery Guide," &c. *London: Hall and Virtue.* 16mo., pp. 166.

Youth's Great Problem Stated and Solved. A Sermon. By JOHN M. CHARLTON, M.A., Minister of the Gospel at Totteridge. Published by Request. *London: Gladding.* 16mo., pp. 24.

Green's Sunday School Library. Part III. Lessons for Infant Classes. With an Introduction on Infant Class Teaching. By a Teacher of Infants. *London: B. L. Green.* 24mo., pp. 128.

Green's Juvenile Library. Grace and Clara; or, Be Just as well as Generous. By Aunt Kitty. *London.* 24mo., pp. 120. Price 1s.

Biographical Gems. Thirty-two Pages, each One Penny. Containing Sketches of the following eminent Individuals:—W. Wilberforce, William Allen, Dr. Harvey, Hannah More, Part I., Hannah More, Part II., Dr. Jenner, Edward Colston, Dr. Alexander Murray, George Stephenson, Lindley Murray, Mrs. M. Wilson, Dr. James Hope. *London: Published in an Assorted Packet.* 32mo. Price 1s.

The Reformation in Spain. A Fragment. By A. F. R. *London: Ramsay.* 24mo., pp. 124.

Ca Nabon; an Account of the Conversion and Persecution of a Female Convert, in Connexion with the Missionary Society of the Welsh Calvinistic Methodists. With Notices of other Converts. *London: Nisbet and Co.* 24mo., pp. 47.

Jacob Abbott's Histories. Mary Queen of Scots. *London: Sims and M'Intyre, Paternoster Row.* 24mo., pp. 191.

Jacob Abbott's Histories. Charles the First. *London.* 24mo., pp. 192. Price 6d.

A Manual Explanatory of Congregational Principles. By GEORGE PAYNE, LL.D. Second Edition. *London: Snow.* 24mo., pp. 36. Price 4d.

The Gleaner in the Missionary Field. March. *London.* 8vo., pp. 8. Price 2d.

The Gleaner in the Missionary Field. April. *London.* 8vo., pp. 8. Price 1d.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. April, 1850. *London.* 8vo., pp. 60.

The Herald of Peace. April, 1850. *London: Ward and Co.* 8vo., pp. 16.

Views from Calvary. By WILLIAM LEASK, Author of "The Footsteps of Messiah," &c., &c. *London: John Snow.* 24mo., pp. 175.

Antidote to Atheism. By MARK WALT, Esq. *Edinburgh: Johnstone and Hunter.* 12mo., pp. 94.

VOL. XII.—FOURTH SERIES.

The Sunday School Teacher: designed to Aid in Elevating and Perfecting the Sabbath School System. By the Rev. JOHN TODD, Author of the "Student's Manual," &c., &c. A New Edition. *London: B. L. Green.* 12mo., pp. 249.

The Village Garland; containing Amusing and Instructive Poems. By the Author of "Village Musings," &c., &c. *Sudbury: J. Wright.* *London: Simpkin, Marshall, and Co.* 12mo., pp. 214.

First Class Book of Physical Geography; embracing Descriptions of the Earth, Atmosphere, Ocean, and Distribution of Plants and Animals. By WILLIAM RIND. *Edinburgh: Sutherland and Knox.* 12mo., pp. 88.

A Sacred Offering; containing various Pieces on Religious Subjects, in Prose and Verse. Designed to Assist and Encourage Christians in their Path to Heaven. By ELIZA MASKELL, Author of "Poetical Musings," &c., &c. *London: Houlston and Stoneman.* 24mo., pp. 72.

Thoughts on the Study of Prophecy; the Duty and the Discouragements. To which are added, a Few Words on the 24th Chapter of St. Matthew's Gospel. By a Barrister. *London: J. J. Guillaume.* 24mo., pp. 89.

British Slavery; an Appeal to the Women of England. Also the Duty of Abolishing the Late Hour System; and Maxims for Employers. By the Rev. THOMAS WALLACE, Author of "Guide to the Christian Ministry." *London: W. F. Ramsay.* 24mo., pp. 50.

The Efficacy of Prayer Consistent with the Uniformity of Nature. By the late Rev. THOMAS CHALMERS, D.D., LL.D. *London.* 24mo., pp. 36. Price 6d.

The Magnanimity of God as a God of Mercy. By the Rev. WILLIAM NICOL, Jedburgh. *Edinburgh: Oliphant and Sons.* 12mo., pp. 68.

The Great Journey. A Pilgrimage through the Vale of Tears, to Mount Zion the City of the Living God; or, the Broad Way which Leadeth to Destruction, and the Narrow Way which Leadeth unto Life. *London: W. F. Ramsay.* 24mo., pp. 100.

Lives of Eminent Anglo-Saxons. Part I. Illustrating the Dawn of Christianity and Civilization in Great Britain. *London: R.T.S. Monthly Series.* pp. 192. Price 6d.

The Mirage of Life. *London: R.T.S.* 24mo., pp. 115.

The Juvenile Historical Catechisms of the Old and New Testaments. With Numerous Scripture References and a Selection of Hymns. By ISAAC WATTS. *Edinburgh:* 32mo., pp. 36.

Juvenile Calendar and Zodiac of Flowers. By MRS. K. T. HERVEY. With Twelve Illustrations of the Months by RICHARD DOYLE. *London.* Super-royal 16mo. Price 5s.

INTELLIGENCE.

EUROPE.

BAPTISTS IN SWEDEN.

The formation of a church of thirty-five members in Sweden, under the pastoral care of Mr. F. Nilson, was reported to our readers in June last. Evangelical Christendom for April contains an interesting letter from one of its correspondents, respecting him, and the prospects of his flock. The writer having said that Mr. Nilson is well known to him adds: "Several years ago he went as a sailor from Sweden to America, and remaining there, was led to experience a saving change. After being useful for some time in New York, his thoughts reverted to home, and he felt a strong anxiety to do good in his fatherland. More than ten years ago he was engaged to labour at Göteborg, chiefly among sailors, in disposing of bibles, distributing tracts, and, when seasonable, holding meetings. His labour has been much owned of God, and his continuance in that neighbourhood is greatly to be desired. It appears he has long cherished baptist views, and at length has felt constrained not only to profess them but also to accept an appointment as baptist pastor at Göteborg. The bishop and consistory have taken up the case, and after full examination and zealous effort to reclaim him from his so-called errors, now hand him over to the civil authorities, that the law of the criminal code, which sentences all Swedes who apostatize from the Lutheran church to confiscation and banishment, may be enforced. The probability is, that our Christian brother will be subjected to the operation of this unrepealed law, though in that case he need not travel far, as a few miles will bring him to Norway, where, under the same monarch, religious toleration exists. Possibly, too, Nilson's expatriation may effect for Sweden what a more trivial circumstance brought about in Norway. A few years ago, a member of the Diet in Norway lamenting the disorder, in his estimation, of a small, quiet, Moravian society existing in the land, moved for its suppression. This opened the whole question of religious freedom, and resulted in an act of toleration for Norway similar to that existing among ourselves. May I solicit the prayers of Christians on behalf of this suffering brother and his land?"

Concerning his own position and his expected banishment Mr. Nilson writes thus to a friend who had urged him to give up,

or at least to keep out of sight his views on the subject of baptism, that his career of usefulness might not be interrupted.

"I take the liberty of telling you briefly how it is among the baptists, with regard to their teachers or ministers and their calling. The administration and the divisions of the baptist churches or congregations are independent of each other and all other clerical powers, precisely like the congregationalists in England. Such a congregation chooses and calls its own teachers—of course, those whom they look upon as being called by the Lord himself, and qualified for their work by his grace and his Spirit, whether to be pastors, teachers, evangelists, or deacons. The little congregation which, since I became convinced of the views of the baptists being right, has collected around me for about a year, consists of such souls as are willing to keep the word of the Lord out of love to him. That these people chose me, poor sinner, for their under-shepherd was not strange. Should I now, from selfish views, or only in order to escape the arm of the law, resign this call? Should I not by such conduct most grievously offend, perplex, and disturb these dear brethren and sisters in the faith? God forbid! A teacher among the baptists is not a master, he is the servant of his congregation, and has no other charge than to rule, under God, as long as the congregation is satisfied with him and wants him. Consequently, it is not in order to win vain praise that I have accepted this call from my brethren, and through them from God, but to do his will. Therefore I can as little be constrained by law to resign my call, as I can be forced to give up my conviction founded on the word of God. May God forgive my dear country in depriving a little flock of about fifty poor sheep of their chosen, beloved, and, before God and all reasonable men, legitimate teacher. It is not seemly for me to praise myself; no, honour alone to the Lord! but these, and even many who do not agree with me concerning baptismal doctrines—and we have no right, and it is against our principles, to constrain any one to adopt our mode of thinking or our faith—these, I say, have caused me many tears and weary steps during the ten years that I, although in great weakness, have endeavoured to work for my Lord in my country. It is, therefore, not strange that I am grieved at the thought of being torn from them, who are so dear to my

heart that I should have wished to live and to die with them, especially as I know that they are left like sheep among wolves. The priests will not rest, so long as the present law exists, until they have frightened them back to the church of the state, or obliged them to leave the country. It grieves me also much that many other upright and dear Christian friends, and yourself among them, are thereby troubled. But, alas! what shall I, poor sinner, do? Faithfulness and obedience towards the Lord must always take the first place. My views, perhaps erroneous (and may God preserve me from the thought of being infallible), are not originated from any other source than the searching of the scriptures with prayer during many years. And should I now act against them? I should then be a self-condemned transgressor. God forbid! May the Lord have mercy upon me, and correct that which is not right in me, and lead me by his Spirit of truth into all truth."

SEPARATION OF CHURCH AND STATE IN PRUSSIA.

The French protestant journal *l'Espérance*, which advocates the union of church and state, speaks thus of the ecclesiastical arrangements of the new Prussian constitution:—"The new constitution of Prussia, to which the king bound himself by oath on Wednesday, February 6th, had been long discussed by the two chambers, in which the spirit so essentially German and conservative, which belonged to Prussia in former days, was opposed by that of French liberalism which prevails in the Rhenish provinces. The latter manifestly gained the day, each decision bringing it a new triumph. For instance, in religious and ecclesiastical questions, it was in vain that MM. Gerlach and Stahl defended, with as much eloquence and learning as true piety, the union of the church with the state. In vain they showed how Germany owed to the church her civilization, her national strength, the foundation of her political institutions and laws, and how the Prussian state, separated from the church, would but resemble a branch severed from the tree from which it derived its sap and its life. In vain they proved by arguments and by facts that every state which desires to be no longer a Christian state, must necessarily become hostile to Christianity and persecuting. In vain they protested against the antichristian origin of the revolutionary principle which separates the church from the state. The separation was voted for unanimously by the chambers, and ratified by the king.

"The 12th article guarantees liberty of religious profession, and also in the formation of religious societies, and in the exercise of both domestic and public worship. It makes

the enjoyment of both civil and political rights to be independent of religious profession. The 15th article secures to the evangelical church and to the Roman catholic, and to every other religious community, the right of administering its own affairs, and the possession of all the institutions, endowments, and lands which have belonged to each up to the present time. Nevertheless, according to the 14th article, Christianity is the basis of all those institutions in the state which relate to the exercise of religion. And the 15th article ordains that those religious societies which have not yet been incorporated, can only become so by special enactment. The 19th article permits marriage by the civil authorities, but without deciding in a positive manner that it shall be obligatory."

SPAIN.

Many indications of an increased preparedness for the reception of the truth have recently appeared in Spain. Dr. James Thomson, in a communication to Evangelical Christendom, quotes a letter from a Spaniard in which he says, "Many reflecting men among us consider a reform in our religion and clergy as indispensable, and do not think it a very difficult task. I am of the same opinion. Spain is at present better prepared for such reform than England was in the time of Luther. Indeed, the impositions and abuses in the Spanish church, and the corruption of the clergy, are now much greater and better known than they could be at the time of the reformation, and, moreover, the church of Rome has lost the *prestige* she had among the Spaniards. It is a fact which no one well acquainted with the religious state of the country will deny, that Spaniards, generally speaking, neither want nor respect the pope as in former times. It is French policy and influence, a portion of our aristocracy, and the retrograde party, who are forcing that scourge upon the country. It still brings to the treasury from twenty to thirty millions of reals (£200,000 or £300,000).

"The discipline of the Spanish church is in so complete a state of relaxation that the higher clergy neither can nor dare correct the disorders of the priests, the former being more corrupt than the latter. The people are not ignorant of these evils."

Dr. Thomson received some time ago from a Spanish colonel who had passed in London a time of political banishment from his own country, the following statement:—

"I lodged in Somers town, and one day a gentleman called, and talked with me some time in a very friendly manner, and then asked whether I should like to have a bible. I thanked him for his attentions and his kind offer, and said I should be obliged to him for one. He called again and brought

me a Spanish bible, which I read, and was much pleased with it. A short time before I left London this same friendly gentleman again called, and knowing that I was about to return to Spain, he asked whether I should have any objection to take a few bibles and testaments with me, and to give them to my countrymen as I might see occasion. I said to him I should readily do so, as I was convinced of the great value of the scriptures, and knew that my countrymen were destitute of them, and hence were in a very low condition as to religious knowledge and morals. Soon after, this same gentleman called once more, and brought me some bibles and testaments which I brought into Spain with me, and gave on my arrival to various friends with recommendations to read them carefully. In a family where I was in the habit of visiting I left one day a New Testament with commendations as to its value and usefulness, begging they would not fail to read it. On returning there some time after I learned from the parties that the *cura* (parish priest) had been there in the interval and had seen the New Testament, but advised them not to read it, as it was not suitable for their use and might lead them astray. In a subsequent visit to the family I found the priest there, and conversed with him on the subject, showing the value of the book, and pointing out his mistaken judgment against the use of it. 'Is this book'—the New Testament—I said to him, 'the book of Jesus Christ or is it not?' 'It is,' said the priest, 'but,' he observed, and was going on, I saw, to state how that notwithstanding this it was not safe for people in general to read it. 'Hold,' said I, 'there must be no *buts* in this matter. Either the book is Jesus Christ's or it is not. If it is his, and you admit that it is, then he who speaks against it speaks against Jesus Christ; and looking him full in the face, 'you,' I said, 'have spoken against Jesus Christ in forbidding these good people to read His book.' I then rated him closely and strongly on the evil he had done. The reason why you priests dislike the book and speak against its use, I observed, is because it condemns your own evil practices; and I mentioned some of these practices, reproaching them and showing how contrary they were to what was taught in this book. All the family were present on the occasion and some others of their friends, and I was glad of the opportunity thus afforded me of exposing the errors and evil practices of the priests, and of pointing out the injury they had done and were doing to the country by their evil deeds on the one hand, and by discouraging what was good on the other. All the party present agreed with me, and the priest was put thoroughly to shame, and never returned more to the house."

Two years ago, Dr. Thomson made efforts

to get an edition of the New Testament printed in Seville. "I may here seize the opportunity," he says, "of stating what are the present existing hindrances to the diffusion of the scriptures in Spain. The first difficulty is, that all books printed in Spanish abroad, that is, out of Spain, are prohibited entrance, and the ground of the prohibition is that printing in the country may be encouraged. It is a protection law simply that acts, and is not a law against the bible, for Roman catholic books are alike prohibited as are the bibles. There are hopes of getting this law altered, and efforts have been made to that effect, but hitherto they have not proved successful. The hindrance, on the other hand, to the printing of the scriptures in the country, is that a licence must first be procured from the ordinary to that effect. To print the bible with the usual notes a licence could be easily obtained, but not so as respects the bible without note or comment. Endeavours have been made also, though unsuccessfully, to have this law of the press amended as it affects all books on religious subjects as well as the scriptures. For other books no such licence is required.

"In Seville, through means of a bookseller, an effort was made to obtain such a licence, and I believe the archbishop was favourable to it, but his legal adviser intimated to him that this was untrodden ground and might bring trouble; and so, after waitings and hopings, a negative was given to the petition sent in.

"Whilst this petition was pending, a priest, who had heard of the application, and knew the bookseller who had made it, called on him and expressed his great satisfaction in the prospect of a large edition of the New Testament being printed, and in a manual, cheap form.

"'You will, no doubt,' he said, 'sell many, and I shall be your first purchaser. You know,' he continued, 'that it is commonly said among us that the New Testaments printed in London are falsified, and contain alterations and mutilations rendering them different from the true text. I wished to ascertain the truth of this, and made out a petition to my superior for leave to read this London New Testament. My petition was refused. However, after the lapse of a good while, I made a new representation of the case and succeeded. I read this New Testament through carefully, and I found it perfectly correct in everything,—not a letter or a point was wanting.'"

NEW CHURCH.

CULWORTH AND HELVENDON.

At Culworth and Helvendon, two populous villages in the southern part of North-

amptonshire, where neat chapels have been erected and stations formed by the Northamptonshire Baptist Home Missionary Society, a Christian church has been formed. March 27, 1850, a public meeting was held at Culworth, when twenty-one persons formed themselves into a church and gave each other the right hand of fellowship. Mr. Hodge, who has laboured in these villages for several months as an itinerant, was unanimously chosen pastor; Mr. Marriott of Milton delivered an affectionate address to the minister. At the close of the service the Lord's supper was administered to the church and members of other churches who were present. Mr. Chamberlain of Patti-shall presided. A public service was held in the evening, when Mr. Brooks of Roade delivered a very impressive sermon to the church, and Mr. Cambell of Towcester addressed the congregation. The services of the day were interesting, and many importunate prayers were presented to the great Head of the church, that his blessing may rest upon pastor and people.

NEW CHAPEL.

NAUNTON, STOW-ON-THE-WOLD,
GLOUCESTERSHIRE.

On Tuesday, March the 19th, the foundation stone of a new baptist chapel was laid in the above village. The ceremony was performed at three o'clock, P.M., by Mrs. Collett of Condicote, in the midst of a large assembly of spectators and friends. The 67th Psalm was read and prayer offered by the Rev. J. Teall, pastor of the church and congregation for whose accommodation the building is being erected; an address was delivered by the Rev. E. Hull of Blockley, and the Rev. J. Statham of Bourton-on-the-Water implored the divine blessing to rest upon the undertaking.

At four o'clock about one hundred and fifty friends sat down to tea, and a public meeting was held in the evening. The chair was occupied by Mr. Comely of Notgrove, one of the deacons of the church and the treasurer to the building fund, and addresses were delivered by the chairman, and the Rev. Messrs. Teall, Naunton; Statham, Bourton-on-the-Water; Dunn, Winchcomb; Ricketts, Cutsdean; Mr. Thomas Fuller, Evesham; and Mr. Goffe, Guiting, Wesleyan.

The chapel when finished will be 45 by 27½ feet inside the walls, will have an end gallery and vestibule, with spacious vestries, and lecture room attached, and so arranged as to afford accommodation for hearing when necessary. The cost is estimated at £400, and it is hoped such assistance will be rendered by the denomination generally as to realize the wishes of the friends in closing the doors the day of opening free of debt.

It is fully expected that the building will be ready for divine worship about the third week in July next.

ORDINATIONS.

NORTHAMPTON STREET, KING'S CROSS.

The Rev. Ebenezer Whimper, who has laboured with great success and acceptance as pastor of the church meeting at the above place of worship for the last two years, has recently resigned his charge, and is succeeded by Mr. Miller. We are informed that this chapel, which is situated in a very populous and degraded district, and which at the time that Mr. Whimper entered on his labours was very badly attended, is now so crowded in the evening of the sabbath day as to render it difficult to obtain accommodation. The church now consists of upwards of fifty members, there having been added to it upwards of thirty individuals within the last two years.

ST. IVES, HUNTS.

Mr. Joseph Brown from the church at Potter Street, Harlow, Essex, under the pastoral care of the Rev. J. Gipps, and late with the Rev. C. Daniell of Melksham, under the patronage of the Baptist Theological Education Society, has accepted the unanimous invitation of the church and congregation assembling for worship in the baptist chapel, St. Ives. The Rev. Eliel Davis, whose sudden death we noticed about twelve months since, had been pastor of this church about eight years.

BRIDPORT, DORSET.

The Rev. T. Young, late of Isle Abbots, Somersetshire, has removed to the baptist church at Bridport.

ISLINGTON GREEN.

The Rev. George B. Thomas of Fishponds, near Bristol, has accepted the call to the pastoral office sent him by the church in Islington Green chapel, and intends to enter upon the discharge of its duties on Lord's day, 5th instant.

BOOTLE, LANCASHIRE.

Mr. David B. Joseph of Horton College, Bradford, has accepted a unanimous invitation from the church and congregation worshipping in the baptist chapel, Bootle, in the immediate vicinity of Liverpool, and will commence his stated labours early in May.

WINDMILL STREET, FINSBURY SQUARE.

The recognition of our brother J. A. Wheeler, as pastor of the church assembling in Hope chapel, Windmill Street, took place on Tuesday evening, March 26th. The following ministerial brethren took part in the service,—W. Tyler (independent), W. Miall, J. Peacock, T. Rothery, and R. W. Overbury. Although the proceedings did not terminate till nearly 10 o'clock, attention was manifested to the last, and all present seemed to have felt it to have been a very impressive and interesting service.

RECENT DEATHS.

MRS. SHEPPARD.

Died, January 31st, aged 56, Mrs. Lucy Elizabeth Sheppard, for twenty-two years a member of the baptist church at Towcester. Her Christian career was uniformly marked by integrity and uprightness, her attachment to the truth was strong and unwavering. For the last year or two her declining health admonished her of her approaching end, yet it was not until about five weeks before her death that her disease assumed a dangerous aspect. From this time her sufferings were intense, but the furnace was not too hot; whilst in it her profiting appeared unto all; she soon learnt to lie passive in the hands of her God, and the fear of death, by which she had been greatly harassed, was entirely removed. She believed, and—

“Looked with triumph on the tomb.”

At this time her joy was literally “unspeakable and full of glory.” Jesus, who had delivered her from the fear of death, was more precious to her than ever, and her longings to depart and be with him became every day more ardent. At length the desire of her heart was granted, and she fell asleep so sweetly that her friends present scarcely knew when her emancipated soul ascended to God who gave it. Many who gazed on her placid, or rather smiling countenance after her decease were constrained to exclaim, “O grave, where is thy victory? O death, where is thy sting?”

MR. THOMAS COLLIER.

This highly esteemed and eminent Christian was born at Kettering, anno Domini 1771. He was trained by a pious mother in the nurture and fear of the Lord, and early in life joined the baptist church in that place under the Rev. Andrew Fuller, of whom he was a warm personal friend.

He ardently entered into the cause of the Baptist Missionary Society from its formation, and was residing at the time in the house of his relative, Mr. Beeby Wallis, where the

first meeting took place, a circumstance to which he ever referred with pleasure in after life.

He was a valiant soldier of the cross. A great favourer of talent where godliness was found, and to young Christians, especially young ministers, he proved a hospitable, courteous, and encouraging friend.

He was a very efficient and honourable deacon of the before-mentioned church for many years, until 1821, when he removed to Sharnbrook, Beds, where he was chosen to fill the same office to the baptist church worshipping in that place, and continued to the day of his death.

In 1814 he married Miss Talbot of Sharnbrook. She was an excellent and generous person, a member of both the above-named churches. She died most happily on the 27th of March, 1847.

About that time it became evident to his friends that his fine intellect was becoming beclouded, which gradually increased until he was reduced to the weakness of childhood. Yet even under this affliction it was truly delightful to witness the effects of his long attachment to the cause of Christ. Attendance upon his service continued to be the mainspring of all his thoughts. The very sunshine of heaven, as it were, rested upon him, and to him every day was a sabbath. When lost to all around him he lived in a world of his imaginings, holding converse with those beloved friends who had preceded him to that world of bliss he was so soon to enter.

On the Friday before his death, after a season of restlessness, he sank into a state of profound repose, from which he never awoke. And on Tuesday morning, Feb. 5th, he peacefully breathed his last.

His remains were interred in the family vault in the meeting burying ground, and his death was improved the following sabbath by his pastor, the Rev. T. Williams, from Psalm xxvi. 8, “Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth.”

“Rest from thy labour, rest,
Soul of the just set free;
Blest be thy memory, and blest
Thy bright example be.”

REV. BENJAMIN COOMBS.

On the 4th of February last this excellent servant of the Redeemer closed his mortal career. About half a century had been allotted to him, much of which was spent in weakness and suffering, and though beyond his own circle he was not much known, within that circle his amiable deportment, his devout and earnest piety, and his intelligence, greatly endeared him to all. He was one of the early inmates at Stepney College, entering that institution almost ere his boy-

hood] had terminated; not, however, till he had afforded marked indications of deep and fervent piety, and of talents, which but for his feebleness of constitution would have fitted him for eminent usefulness. He had been nurtured in the knowledge and admonition of the Lord. The ministry of the late Thomas Waters at Wild Street was blessed to his conversion, and into the church under Mr. Waters's care he was received as a member at about fourteen years of age.

Disease and weakness greatly interrupted his studies at Stepney; he was permitted, however, nearly to complete his course of four years, at the close of which he was sent to supply the church at East Dereham in Norfolk, where his pulpit labours and his meek, unobtrusive, yet observed spirituality was long remembered with affection. To another church in that county also he went for a time as a supply, but it was evident to his friends that the atmosphere of Norfolk did not suit his delicate constitution. To other places his steps were directed with, however, no very different result. In Herefordshire and subsequently at Bridport in Dorsetshire, where he ended his days, he was permitted to labour during the longest and most favoured seasons of his ministerial usefulness. For two years previously to his decease his sufferings were severe and almost constant, but his patience, his calm serenity, and the holy tenor of his life and conversation, made it evident that he was meeting for the home of blessedness which he has now attained.

During the last struggle it was delightfully evident that faith maintained its hold on the precious truths it had been his chief delight to explore for himself and to preach to others. "Surely," said he on one occasion, "I shall be among those who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb;" adding, with emphasis, "yes, in the blood of the Lamb—that blood has cleansed me. All glory to the Lamb." At another time, when his suffering had been more acute than ordinary, he said, "Oh, this refining process, I know what it is for, it is to take away sin. Oh, how intense a fire is necessary to purge away all the dross! This is for the display of the holiness of my God, and I would not be saved at the expense of his holiness. I am in his hands, and to him I commit my beloved wife and children." To them his farewell charge was full of affection and earnestness, all that the charge of a dying husband and father should be. His last intelligible words were, "Lord, if it please thee, if it please thee, dismiss me. These are the toils of death—sin—sin—precious Jesus." Weakness prevented his uttering more, but the expression of his countenance indicated that he was resting on the Rock of Ages, and that the cold and

bitter waters of death were but bearing him away to regions of immortal purity and joy.

Mr. Coombs had ministered during the latter years of his life in a village near Bridport, and at the independent chapel in that town his funeral sermon was preached to sorrowing friends, a few sentences from the concluding part of the discourse have been kindly furnished.

"As a companion," said the preacher, "Mr. Coombs was cheerful, and the rich store of varied knowledge which his observation and study had accumulated, would at all times supply abundant matter to instruct, as well as to delight the minds of those who conversed with him. His attainments as a scholar were of no mean order; his refined taste as a poet was worthy of the sacred subjects on which he loved more especially to employ them." Mr. Coombs was an occasional contributor to the pages of this magazine as well as to other similar publications. "His biblical learning and perception of divine truth," proceeds the preacher, "were such as eminently qualified him to teach and contend for the faith once delivered to the saints."

"But he sought not his reward nor desired his portion in the things of this life. His song amid the griefs which occasionally added weight to his frequent bodily weakness betokened a heart set on heavenly things. He sang—

"Alas! that earth should smile to cheat us so;
Its loveliest rose a pricking thorn doth bring;
And Eden's bowers conceal a serpent's sting.
The fullest cup of joy is dashed with woe,
The brightest star of hope its spots doth show,
A sigh escapes the heart e'en while we sing
Of friendship's gold, whose purest offering
Has some alloy,—there's nothing true below.

"Oh! hast thou not beneath the pleasing shade
Of some frail gourd possessed heartfelt delight;
When, lo! a worm lay hid, and sudden blight
Of greenest bliss wide devastation made?
And didst thou not from that sweet arbour
driven,
Then feel there's no true shelter but in heaven."

"Notwithstanding his infirmities Mr. Coombs was wont to journey to a neighbouring village that he might continue as long as possible in his Master's work. The congregation that enjoyed his labours in that village will not soon forget him, and in the hearts of many of the poor his memory is blessed. I beheld him," adds the preacher, "as he breathed his last sigh, and I heard a voice from heaven, saying, 'Write, Blessed are the dead which die in the Lord.'"

Mr. Coombs has left behind him a widow and four little ones to deplore his removal, and to tread in his steps so far as he trod in the steps of Christ, that according to his dying injunction they may meet him where separation and pain will be unknown.

G.

MRS. GIPPS.

Mrs. Gipps, wife of the Rev. John Gipps of Potter Street, Harlow, Essex, who died, March 6th, 1850, was born in London, Sept. 11th, 1793. She was the daughter of Mr. and Mrs. Porter, but her mother even at that time was in a feeble and precarious state of health, and after a few years of suffering and decay was numbered with the dead at an early age. Under those circumstances their beloved child, when only two years old, was taken from home to live with her uncle and aunt, the late Mr. and Mrs. Page of Waltham Abbey, by whom she was beloved, adopted, and provided for as their own child, and with whom she continued to live till their decease. When sickness and the infirmities of age came on and required the most assiduous attention, she evinced the kindness of her disposition, and waited upon them with filial gratitude and affection, doing all she could for their personal and spiritual comfort, and to smooth their passage to the tomb. And when the last of these aged relatives had finished his course she failed not to cherish and revere their memory, as she had before proved herself worthy of their confidence and love.

It is a pleasing fact in the memory of our departed friend that she became the subject of sincere and decided piety at the age of seventeen, and thus presented to her young friends in that respect an example worthy to be followed. She ascribed her first serious impressions to the preaching of Dr. Draper, then tutor of Cheshunt College, upon whose ministry the family of Mr. Page sometimes attended. But in the year 1816 Miss Porter was baptized and joined the church at Waltham Abbey, then under the pastoral care of Mr. Eveleigh, whom she highly esteemed, and for whose widow and family she evinced the most benevolent concern. Indeed, upon the death of Mrs. Eveleigh, which soon followed that of her husband, leaving three poor children—the youngest quite an infant—unprovided for and without any relative able to take care of them, our departed friend generously undertook the charge. Towards their support she received the usual allowance from that excellent institution, "The Benevolent Society, designed to relieve the Necessitous Widows and Children of Dissenting Ministers in Essex and Hertfordshire," and of which Mrs. Eveleigh had happily become a beneficiary member. With this help she was enabled to provide first for their board and education, and then for their apprenticeship to some useful business by which they might afterwards support themselves and make their way through life with respectability and comfort. As there was no relationship or affinity between this orphan family and Miss Porter, they could have no claim to such generous help, except on the ground of Christian sympathy, but it was

purely a work and labour of love. It must indeed have been to her a source of much anxiety, labour, and expense, for many years. But she undertook and performed the engagement with exemplary kindness and persevering wisdom and success, which could not fail to merit the warmest affection and gratitude of the orphan family in after life, and the cordial esteem and admiration of Christian friends.

At the commencement of the Waltham Abbey Bible Society, some thirty years ago, Miss Porter took a lively interest in its success, and was a member of the ladies' committee. Nor was she indifferent to other institutions of a local or public character, whether connected with the church of which she was a member or with other persuasions; while by the interest she took in the Sunday schools, in visiting the sick, relieving the poor, and other good works, during her residence at Waltham Abbey, she gained the esteem and confidence of her pastor and fellow members, and of the neighbourhood at large.

Upon the death of her aged uncle, Mr. Page, in 1836, and her marriage to Mr. Gipps, our departed friend was dismissed from the church at Waltham Abbey to the one at Potter Street, Harlow, of which her husband had been several years pastor. And from that time to her decease she was enabled by the divine grace to pursue the same useful course, to maintain the consistency of her profession, and "to adorn the doctrine of God our Saviour in all things." The interest she had before taken in the missionary cause was not diminished but increased and cultivated, when she was called in Providence to another sphere. And when her valued friends, Mr. and Mrs. Sturgeon and Miss Vitou, embarked in the African mission, and began to labour at Fernando Po and the adjacent coast, she felt a still deeper interest in the cause, and continued to correspond with the latter of those friends till the last.

But it is unnecessary to state how well Mrs. Gipps fulfilled the duties of her station as a Christian pastor's wife and fellow helper in the Lord. Having been bereft of their only child in its infancy she was, of course, at liberty to devote more of her time and talents to offices of Christian charity than would be prudent or possible for those who have large families or young children to care for. Hence our lamented friend engaged with energy and perseverance in the management of the Sunday schools, as well as visiting and relieving the poor in their afflictions, reading to them the word of God, praying with them, and distributing Christian tracts. In all things connected with the church she cultivated a peaceable, conciliatory, and prudent spirit, and with cheerful liberality and kindness united with her husband in adopting one young friend whom

Providence has called to the Christian ministry, and helping others in their secular concerns. By these means of usefulness steadily pursued Mrs. Gipps truly served her generation according to the will of God, so as to gain the confidence and esteem of her friends and neighbours, and will long live in the grateful remembrance of many.

But during the last twelve months the health of our valued friend had been evidently impaired, so that she was constrained to give up some of her engagements and to seek the benefit of greater rest and change of air. At the same time the symptoms of decline were not such as to awaken any serious apprehensions as to the issue, but within a week of her decease she had so far recovered her usual strength that she walked out with Mr. Gipps, visited a sick family at some distance, and returned home with the same briskness as on former occasions. But the same night the disease from which she had before suffered returned with more alarming symptoms, and in a few days proved fatal, to the deep and lasting regret of her bereaved husband, the people of his charge, and many friends. Some apprehensions of such a result had been felt for several months by one or two of those friends, but Mrs. Gipps herself, even when the last severe attack came, evidently wished and hoped for recovery that she might do more good. When, however, medicine failed of its effect, and the case appeared hopeless, she resigned herself to the divine will, repeating the words of St. Paul, as descriptive of her aim through life and her hope in death, "For me to live is Christ, and to die is gain." Thus confiding in Him as the only and all-sufficient Saviour, she could look forward without fear to the last struggle, when her immortal spirit departed "to be with Christ which is far better." Her mortal remains were buried in the chapel at Potter Street, March 13, by the Rev. Thomas Finch of Harlow, who likewise preached her funeral sermon on the sabbath afternoon following, from the text just quoted, to a full and deeply attentive congregation. And from the discourse delivered on the occasion this brief sketch has been copied, in hope that an example so worthy to be remembered may be useful to others, as well as grateful to surviving friends.

T. F.

REV. W. FRASER.

The esteemed pastor of the church meeting in Regent Street, Lambeth, was released from the afflictions under which he had laboured for some months on Lord's day, April 15. Total deafness combined with almost total blindness, accompaniments of a broken up constitution, were among the trials of faith and patience with which it had pleased his heavenly Father to visit him. We hope for an account of his active and useful career.

MISCELLANEA.

REV. F. TRESTRAIL.

The following pleasing correspondence between the late secretary of the Baptist Irish Society and its agents in Ireland has been transmitted to us from Waterford:—

"Waterford, February 20th, 1850.

"MY DEAR BROTHER,

"At the last meeting of the Baptist Union of Ireland, held in Dublin (August, 1849), it was unanimously resolved to present you with some expression of gratitude and affection, which should be more enduring than a mere vote of thanks and confidence. My brethren have deputed me to procure and to beg your acceptance of the accompanying volumes. If they were to instance the particular qualities which have secured their lasting affection, they would mention as among the most prominent, the faithfulness of your reproofs—the candour with which you have given and received explanations—the readiness and fulness yet delicacy of your sympathy—the truly fraternal character of your official communications, and the constancy and zeal with which you have sought to advance the best interests of poor Ireland. Though you now have no more place in these parts, you have a warm place in our hearts, and a prominent one in our most solemn supplications. We all pray that the good will of Him who dwelt in the bush may ever rest upon you, and that for many years you may be enabled with increasing efficiency to serve your own generation (and so benefit succeeding ages) according to the will of God.

"I remain, my dear brother,

"On behalf of my brethren,

"Affectionately and truly yours,

"FITZHERBERT BUGBY.

"Rev. F. Trestrail."

"Milcham Common, March 30th, 1850.

"MY DEAR BROTHER,—

"A short time ago I received Macaulay's History, 2 vols., most tastefully and handsomely bound, which the brethren connected with the Irish Society voted to me at their last annual meeting, as an expression of their good will on my leaving the office then held by me.

"This present possesses some intrinsic value, but that is nothing compared with the value stamped upon it by rendering it the expression of so much regard and esteem. I am far from insensible to the good opinion of my brethren—indeed I covet it; for I could not be happy unless I was loved. To do one's duty simply for this object would be unworthy the simplicity and manliness of the Christian character. To secure it while performing duty, and to have expressions of their regard both earnest and sincere, is a large comfort, and a strong stimulus to future effort.

"Throughout the whole of my connexion with you, it was my earnest wish to be with and act with you, as a brother and a friend. I wished to appear as little as possible in the robes of office. Mere officiality, particularly when it puts on airs of importance, I despise. It is therefore a great satisfaction to me that, in retiring from office, I carry with me your continued regard.

"I still have a good deal to do with your affairs. On the committee, in conference with the admirable treasurer, and my open-hearted and zealous successor, the Irish Society is still in my thoughts. And so it will ever be, for my views and feelings have undergone no change with the change of office.

"Let me bespeak your cordial good will for my successor. Remember he has not the same advantage as I had of knowing you all before he took office. You will find him open, frank, kind, and sympathizing. But as I knew all your personal concerns as well as your public affairs, and there was no reserve between us, the same state of things can hardly be maintained by him, until he has the opportunity of personal intercourse.

"And now, my dear friend, will you kindly convey to my brethren, my most cordial thanks for their handsome present, and for the still more valuable expression of their high approval of my conduct while connected officially with them. May the great Head of the Church condescend to bless them, and make them blessings, far beyond what they have ever yet experienced.

"I am, my dear friend,

"Affectionately yours,

"FREDERICK TRESTRAIL.

"Rev. F. Bugby."

HENRIETTA STREET.

On the first Lord's day in April, we are informed that four generations of baptized believers sat down together at the Lord's table, including a great-granddaughter, received then into the church, and a great-grandmother, who has entered her ninety-fifth year.

RESIGNATION.

The Rev. John Haigh has resigned the pastorate of the baptist church at Stevenon, Bedfordshire, in consequence of a long protracted illness.

YORKSHIRE BAPTIST VILLAGE MISSION.

The fifth annual meeting of the Baptist Village Mission was held on Good Friday, in

the baptist chapel, Kirkstall, when the subscribers and friends took tea. The public meeting was presided over by the Rev. A. M. Stalker of Leeds. The report showed that two missionaries are engaged to preach the gospel publicly and from house to house; that 4000 visits had been made in Armley, Skipton, Kirkstall, and Woodhouse-Carr; that 1500 tracts had been distributed, upwards of 200 scholars taught in the sabbath schools, several hundreds of cheap religious magazines sold, thirty-nine persons baptized on a profession of faith during the year, and since the commencement of the mission in 1844, ninety-seven persons professed their attachment to the Lord Jesus Christ by being buried with him in baptism. A committee for the ensuing year was appointed, and auditors to examine the treasurer's accounts. Addresses were delivered by several ministers and friends from the neighbourhood. The prospects of the mission are very cheering.

SKIPTON.

With a view to the extension of the Redeemer's kingdom, a visit was made to Skipton in the summer of 1848, by Messrs. S. Jones and R. Hogg, of the Baptist Village Mission. An open air meeting was held, and a minister of the gospel disputing the statements made by the brethren on the subject of baptism led to a discussion for two nights, before some hundreds of people. A house was then opened for occasional preaching, and, a desire for a permanent station being expressed, a large room was taken capable of accommodating 200 hearers, which was opened in October, 1849, Messrs. H. Dowson, J. Tunnicliffe, and other ministers, taking part in the services. A sabbath school was also commenced. The first fruits of the mission were baptized on Christmas day, 1849; and on the 25th of March, 1850, three more brethren were immersed in the river Aire, in the presence of an interesting and attentive company. A church was formed on the 26th of March, when the five newly baptized and six brethren and sisters (dismissed from baptist churches in the neighbourhood) were united in church fellowship. Messrs. Mitchell of Horsforth, Chown of Bradford, Scott of Sutton, Walton of Earby, Bennett, Hogg, and Jones, attended and took part in the proceedings. The meeting was well attended by members of the congregation; the services were interesting and highly profitable. May the little one become a thousand, and the small one a strong nation! The prospects of future usefulness are very encouraging, the people attending being composed chiefly of individuals who have not, previous to the visits of the mission, attended any place of worship.

CORRESPONDENCE.

BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—The late Mrs. Payne of Camberwell has left a legacy of one hundred pounds to the Baptist Building Fund, which sum her son and executor, Mr. William Payne, has paid to the treasurer *free of duty*. The amount was immediately remitted as a loan to the church at Romford, Rev. G. Davis pastor, and at Michaelmas next that church will return its first half-yearly repayment of five pounds. It is highly gratifying to the committee to receive and to record these encouraging proofs of the increasing confidence and approbation of the public, and to add that the whole of the instalments due at Lady-day, in return of former loans, were regularly forwarded, and have unitedly made up a loan forwarded to another church. The committee never allow any money to remain on hand; they employ their funds, not to create, but to destroy interest, and thereby to establish a principle in the public mind sufficient in its operation to raise a vested capital equal to the supply of the increasing demand for baptist churches in the country. Trusting that your valuable journal will prove a successful aid,

I am, my dear Sir,

Very sincerely yours,

JOSEPH FLETCHER.

*Union Dock, Limehouse,
April 15, 1850.*

MRS. BURRELL'S RETURN TO JAMAICA.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Our esteemed friend Mrs. Burrell being too poorly on her arrival in Jamaica to write to as many friends as she could desire, has communicated to me her wish that through the Magazine her grateful remembrances might be communicated to the many kind friends who so hospitably entertained her when in England, and liberally contributed both money and various useful articles to release the schools from their difficulties, for which she appealed. It is very gratifying to hear that these articles are selling well, which is an encouragement still to request similar contributions.

Mrs. Burrell had a tedious passage of twelve weeks, and during the voyage symptoms were developed, it was feared, of scirrhous. Some hope is entertained it is not so, yet her health at present seems not very good. She says her mind, although depressed, is tranquil, trusting in that God who has in so many instances sustained her, and

feels assured he will not now forsake or lay upon her more than he will enable her to bear. She was much cheered with finding the schools in full operation, the churches in peace, and all her own family in good health.

I remain, dear Sir,

Yours respectfully,

HANNAH MEREDITH.

*3, Durham Place, Lambeth Road,
April 9th, 1850.*

P.S. Any friends having contributions of work, or other articles, they wish to have forwarded to Mrs. Burrell, are requested to send them to No. 3, Durham Place, Lambeth Road, as a case will be sent to Mrs. Burrell from there some time in May, and at any future time they will be carefully sent to Jamaica to assist in carrying on the schools so greatly needing support.

EDITORIAL POSTSCRIPT.

The annual meetings of our principal societies have been well attended and pleasant. The weather has been more propitious than for some years; and the visitors from the country have been numerous. The series commenced on Thursday morning, April 18th, when a large company of the friends of missions united in supplication in the library of the Mission House. Mr. Bowes, pastor of the church meeting in Blandford Street, London, presided, and prayer was offered by brethren Eustace Carey, Stewart of Hull, Sutton of Orissa, and Jeremiah Asher, a coloured brother from Philadelphia.

In the evening, a large congregation assembled in Surrey Chapel. After prayer by the Rev. C. E. Birt, M.A. of Wantage, the Rev. F. Tucker, B.A. of Manchester preached. The text, taken from the language of Moses recorded in the first chapter of Deuteronomy was, "Behold the Lord thy God hath set the land before thee; go up and possess it;" the sermon, an interesting illustration of the field—the work—and the summons.

The principal part of Friday was devoted to the business of the Baptist Union. Dr. Godwin delivered an introductory discourse which gave very general satisfaction to those who heard it, and which will be perused by the readers of our present number with pleasure and advantage. After this, Dr. Burns, pastor of a general baptist church at Paddington, having taking the chair, George Lowe, Esq. F.R.S. was re-appointed treasurer, and Mr. Hinton and Dr. Steane,

secretaries. Some other matters of routine having been disposed of, and a Committee for the ensuing year elected, a discussion arose respecting the propriety of appointing delegates to the approaching Triennial Conference of the British Anti-State-Church Association. After an animated but perfectly good tempered debate, the motion was carried by a large majority. The meeting then unanimously requested brethren Hinton and Groser to represent the Union in that convention. In the evening, a sermon on behalf of the Baptist Irish Society was delivered to a large assembly in the Weigh House Chapel, by the Rev. W. G. Lewis of Cheltenham.

The meeting of members of this Society was held on Monday morning, the 22nd, when the Rev. W. P. Williams, who has performed the duties of the secretariat for several months, was appointed to that office. The treasurer, Joseph Tritton, Esq. gratified the meeting by unexpectedly appearing at it, finding himself sufficiently recovered from an illness which has confined him for several months to be able to attend.

In the evening of this day, the Annual Meeting of the Baptist Home Missionary Society was held in Finsbury Chapel, W. H. Bond, Esq. presided; and animated addresses were made by Messrs. Dobney of Maidstone, Stovel of Prescot Street, Haycroft of Bristol, and Chown of Bradford.

At the business meeting of the members of the Baptist Missionary Society which was held at Moorgate Street on Tuesday morning, the Rev. W. Robinson brought up the report of the special Committee which had been appointed at the last annual meeting to prepare a schedule of all the property vested in trustees in the name and on behalf of the Baptist Missionary Society. It was received, and then referred to the Committee to carry out its suggestions, so far as they may deem them practicable and expedient. The motions of Messrs. Mursell and Pryce for certain alterations in the constitution of the society were then considered; but after much discussion the whole subject was referred to the Committee to consider and report upon it at the next annual meeting. The same course was adopted in reference to Mr. Venimore's motion, of which he had given notice last year. At the recommendation of the Committee, a resolution was then passed affirming the necessity of a deputation to India, and expressing a hope that Messrs. Hinton and Underhill would undertake the performance of that duty. From the report of the scrutineers appointed to ascertain the result of the ballot which in conformity with annual custom was made for a Committee for the ensuing year, it appeared that the changes made were six; the new members being the Hon. and Rev. B. W. Noel, the Rev. J. Leechman, the Rev. T. F. Newman,

the Rev. F. Tucker, Solomon Leonard, Esq., and W. H. Watson, Esq., who take the seats vacated by Messrs. Danford, Daniell, Lowe, Trend, Trestrail, and Underhill. The Treasurers were requested to retain office, and Messrs. Trestrail and Underhill appointed secretaries.

The annual public meeting of the Baptist Irish Society was held in the evening in Finsbury Chapel, George Foster, Esq., of Sabden presiding. Excellent addresses were delivered by the Rev. J. Aveling, representative of the Irish Evangelical Society, and our brethren Robinson, Trestrail, and Noel.

On Wednesday morning, Bloomsbury Chapel was thoroughly filled. After prayer by Mr. Gould, the successor of Mr. Brock at Norwich, Mr. Noel delivered a discourse founded on the words addressed to Eli, "Them that honour me I will honour." Regarding his hearers as servants of God, members of churches, and Christian pastors, Mr. Noel showed that they might honour God, as the triune God, the God of our salvation, by giving to each of the divine persons the glory due to Him for the work he performs for our advantage;—by giving glory to his word, as his word, making it exclusively the rule of our faith and practice;—by maintaining in his churches the discipline he has instituted, observing his ordinances according to his appointment;—by being obedient in all things to his holy will, unreservedly devoting ourselves to his service;—by being as pastors and churches united and affectionate towards each other, and brotherly towards fellow Christians of other denominations;—by being laborious in endeavours to promote his cause, and convert sinners around us;—by sending out our ablest men into the ministry of the word, and to the peculiarly arduous work of Christian missionaries;—by taking care to maintain those who have been thus sent forth;—and by abounding in prayer and in praise. If we act thus, he showed, we may be sure that God will honour us, for he has said so; and we may expect that in proportion as we thus honour him, he will honour us, by large answers to prayer;—by the progress of our own peculiar opinions derived from his word, on points in which we interpret it more correctly than others; and by making use of us. All whom we have heard speak of this discourse have regarded it as distinguished for beautiful simplicity and useful tendencies; while it appeared to be particularly appropriate as coming from the lips from which it proceeded.

The annual meeting of the Bible Translation Society was held in the evening. S. M. Peto, Esq., M.P., in the chair, when addresses were delivered by the Rev. C. E. Birt, the Rev. T. Burditt, S. Nicholson, Esq., of Lydney, G. Lowe, Esq., and Drs. Cox and Byl.

THE MISSIONARY HERALD.

ANNIVERSARY SERVICES.

It is with pleasure, and gratitude to God, we record that the Missionary Services have been not only very largely attended by the friends of the Society, but that a fervent spirit of piety, of Christian harmony and peace, has pervaded the various gatherings of the brethren.

The late period of the month, and our desire to present at once the addresses at the Annual Meeting at Exeter Hall, instead of deferring them to the month of June, precludes our giving an account of the services; this in the good providence of God we hope to give in the next Herald with the Annual Report.

The officers of the Society have been greatly cheered with the kind advocacy, the devotional spirit, the warm support, and liberal collections that have marked the anniversary, and hopefully believe that a brighter day has dawned, of renewed consecration to the work of God, and of greater blessing, in answer to fervent prayer, on the stations and missionaries of the Society.

PUBLIC ANNUAL MEETING.

The aggregate Anniversary Meeting of this Society was held in the large room, Exeter Hall, on Thursday, April 25th, Alderman CALLENDER, of Manchester, in the chair. The hall was well filled on the occasion, every seat being occupied.

The Meeting having sung the 588th hymn of the Selection, the Rev. Dr. HOBY offered an impressive prayer, after which

The CHAIRMAN addressed the meeting as follows:—Christian friends; it is not my intention to occupy much of your time by the few observations I shall endeavour to address to you this morning, because I am surrounded by many friends of the Society who can interest you much more by their sentiments than I can hope to do by any thing I can offer to your notice. I cannot, however, but feel that this honourable post which I am called upon this morning by your favour to occupy, might have been occupied by those who would have filled it with far more advantage to the Institution. I am of opinion that the great and good of our own land ought to be pressed into the service, whenever they can be obtained; and sure I am that there are many out of our own denomination, as well as amongst those who belong to it, who would occupy the post you have conferred on me in a far better manner. However, being placed here, if I have any talent I place it at your disposal, and I shall, relying on your kindness, endeavour to discharge its duties to the best of my ability.

I am sorry that in coming before you for the first time at Exeter Hall, it becomes a part of my duty to state that the funds of the Institution are comparatively in a very low state, if we look to the importance of the work in which we are engaged, and the loud and pressing calls that are made upon us from every part of the world where our missionaries are labouring. We need to redouble, and not slacken our efforts. In India, in China, in the West Indies, in Western Africa, and wherever we have a missionary station, our efforts ought to be redoubled. We have now the machinery all in operation—we have it not now to establish for the first time—all we want is the funds to enable the Mission to be carried on as it should be, on a far larger scale than it ever has been hitherto, and, by God's blessing, with far greater success. There never was a time like the present, blessed be God for it! The work of conversion amongst the heathen never was so remarkable or so successful as at this period, and we have this morning, as on all former occasions, offered up our pray-

ers, imploring His blessing to crown the labours of your faithful missionaries. He has heard that prayer, and will answer it in a manner, perhaps, beyond our expectations or even our hopes. Shall we, then, when God is thus working for us and answering our prayers, shall we now slacken our hand and withhold the silver and the gold when they may be so profitably employed for the conversion of the heathen, who are every where perishing for lack of knowledge? I trust now, my friends, that this is the opening of a new era in our affairs—And when I look at this meeting, and those by whom I am surrounded on this platform, and consider what God has done in the past year for us, notwithstanding all the distress which has pervaded so large a portion of the community, I am encouraged to hope and believe that the present year will be one in which your liberality will be shown in a greater degree than at any former time. It is a remarkable circumstance that at this period there are two societies who are labouring in India, both of which are much in want of missionaries. I met lately with that excellent minister, Mr. Anderson, of the church of Scotland, who, with two brethren, has been labouring most successfully at Madras, but who is now in this country on account of the state of his health; he has stated to me and others, that he had, during a residence of several months in Scotland, looked round throughout all their churches to see if he could find any young men who were qualified and suitable for the work, to go out to recruit the missionary stations in India, and though he had preached and talked to them, he had been unable to find a single individual who was suitable and willing to go, although a kind friend had offered to furnish the means to the extent of £300 a-year for five years, if any one would undertake to go out with Mr. Anderson, who says, that so far as his experience goes, he sees no immediate prospect of obtaining the help required. He also stated that the Church Missionary Society were in the same position—that they wanted suitable evangelical men to recruit their stations, but could not find them. Yet, while this is the case with the ministers, it is remarkable that our Society has been obliged to refuse the application of some individuals every way qualified, but whom we cannot send out for want of funds to support them. This is a state of things which I think ought to be made known, and if made known, among the churches of other denominations as well as our own—for we have many kind friends and supporters among the churches of other denominations—I am persuaded we shall receive the funds which we require. I cannot help thinking that we want another Andrew Fuller to rise up amongst us, and stir up our churches and our ministers to

more energy and to more diligence. I trust that such a man will be found amongst us—I trust that as God is calling, not one such man, but many will answer, who will devote themselves as he did, to the promotion of this great and glorious work. The cause of the heathen was ever near his heart—he never allowed anything to interfere with the devotion of his whole mind to the promotion of that object. And when we look at the circumstances under which he and the faithful band of men with whom he was associated, undertook to lay the foundation of this Society, how they united their prayers and their efforts, and how God blessed them in a remarkable degree—when we look back at what they had to contend against in commencing such a work, and consider that we have now the machinery complete in every part which they wanted, and that all we need are men and funds, surely we are not going to forget ourselves and neglect the obvious duty which is thus thrown on the church, and all good men and women. These faithful and devoted men found grace to begin the work, and I cannot but believe that if we ask for it earnestly, we shall find grace to carry it on. And unless we are prepared to say to the good pastors of the church who are here present, that they must go back to their congregations and tell them at their monthly prayer meetings that they must no longer ask for the success of our missionaries, for they have succeeded so far beyond expectation that we cannot and must not think of sending out any more, or of spending any more money than just that income that we now have; I am sure this is a course which will not be recommended by any person of reflection, principle, or piety. I hope the ministers will, on the contrary, have to impress on their congregations the duty of supporting this institution to a greater extent than it has yet been supported. Before sitting down allow me to remark that I have had the happiness of being connected with a missionary society for many years, which society is composed of Christians of many denominations—I allude to the Manchester City Mission. That society has now been in operation for thirteen years, and though it is composed of Christians of different denominations, so unanimous has been its operation, that we have never heard a word of any difference of opinion amongst those who manage its affairs. And if those who differ upon some points can meet together, and agree touching those things, in which all have a common interest and a common duty, surely those who agree together upon all points as the baptists, cannot be so far wanting to themselves as to refuse or neglect to give a more zealous support to their Society than they have yet done. The consequence of the unanimity of Christian love which has pervaded the Society I have

referred to is, that it is now in a more prosperous condition than at any previous period; and though many times, during the last six months, they have occasionally been so entirely without funds that they have not known beforehand where they should obtain the £70 a week which they require to defray the expenses of the Mission, they have never gone into debt. Sometimes they have only had 7s., at others only 10s., at the beginning of the month to meet the £70 wanted for the next Friday, yet, by God's goodness, they have never been without the £70 on the day of payment to defray the wages of our missionaries. And though our funds are not what they ought to be, or what we could wish, let us take courage and trust in God—let us pray to him, and unite with our prayers those exertions which are necessary to success; if we honour God in this way be assured he will honour us. I beg now to call on Mr. TRESTRAIL to read the report.

The Report was read accordingly.

S. M. PETO, Esq., M.P., after expressing his regret that the long-trying friend of the Society, Mr. Gurney, was prevented by continued indisposition from being present, proceeded to read the Treasurer's account for the past year, the result of which showed a total of receipts amounting to £19,736, and of expenditure £19,632. The balance against the Society being now £6,357 against £6,501 at the opening of the year. He also wished to observe for the information of the meeting, that the total payments of the Society, for the general purposes of the Society, during the last year, were more than £4,000 less than it had been in the preceding year; and with regard to their being £130 less in debt than at the last anniversary, that result was owing entirely to the Committee having, in various parts of the Mission, made deductions to the extent of more than £4,000.

Mr. WALTERS, of Preston, moved the following resolution.

That this Meeting, viewing the trials and difficulties incident to all efforts to extend the gospel in heathen lands, is deeply impressed with a sense of the dependence of Missionary Institutions for their existence and success on the great Head of the church, and it would therefore devoutly acknowledge His goodness in sustaining this Society through another year.

He said that when he first saw this meeting, by faith, about three or four weeks ago, it presented itself to him in a most formidable aspect; and now that faith was turned into vision, as the old divines had it, it seemed no less great and stern. His heart was, however, encouraged by a few kind words which had fallen from the lips of their Treasurer that morning at breakfast, who, seeing him troubled and nervous at the prospect of this meeting, said to him, "speak to us as one Christian man speaking to

another Christian man—do not speak in Latin, and do not speak long, and the London people will be sure to hear you." With the whole of this salutary advice he intended to comply. He was given to understand that this resolution was to be seconded by a Christian brother in connexion with another denomination who had laboured for some years in the missionary field, and it appeared to him, therefore, proper that he should have the former part of the resolution entirely in his hands. The first part of the resolution spoke of the trials and difficulties incident to all efforts to extend the gospel in heathen lands, and surely those who had experienced those trials, and encountered those difficulties, were the best qualified to describe them. The topic he should endeavour, then, to amplify and enforce for a few moments, was the absolute dependence of all missionary institutions for extension and success on the great Head of the church. Missionary institutions belonged to Christ. We trace them and their history from the day when our Lord was about to ascend to his Father, and our Father, and gave to his apostles the great commission—"Go ye into all the world and preach the gospel to every creature." And these apostles and their successors went forth in that spirit among all the then nations of the earth, recognizing the truth in the cause they advocated, and for the sake of which they were willing to lay down their lives. They knew their work was of God, and that on his help only they must rely for success. The modern missions were commenced in the same spirit. Carey, when he preached his first missionary sermon, divided it into two heads—first, that we must attempt great things for God; secondly, that we must expect great things from God. This was a distinct and positive recognition of the fact, that the institution he was about to commence depended wholly on the care and blessing of God for its support and for its triumphs. And it was delightful to think that in an age like this, there was such a full and prominent recognition of this blessed truth, as is to be found in the resolution which I have to move. In days of darkness and difficulty, in times of trial and adversity, this truth, in connexion with a loving faith looking to God for all things, was pressed upon our hearts by surrounding circumstances. The church then felt that her only trust was in God. But in days like these, when the church had great wealth at her command—for however small might be the funds of this Society, it could not be denied that the church had great wealth in her hands whether she was willing to give it to religious institutions or not—while she enjoyed a commanding position in society, and men of great influence and station such as he saw on that platform today, were connected with her, and ready to

devote themselves to her service—while she had all these elements of success and of greatness, there was sometimes a temptation to forget the blessed truth, that her reliance was only on God—to discard the substance for the immaterial, and to look to her possessions as the proof of her prosperity. Their course must be, however, to proclaim the truth, that their sole dependence and their only hope was in God; and they would go on from conquest to conquest. Their watchword must be that of the 300 men with Gideon—"The sword of the Lord and of Gideon." And this entire dependence on Divine help, and faith of success by that means alone, must include the raising up of able men to send out to distant lands to convert the heathen. It was the province of the Great Head of the church to provide labourers for his vineyard—to raise up suitable men, and to qualify them for their work, and it was cheering to think that that Great Head of the church, whose province it was to provide these men, lived and reigned for evermore; and though they might be told that many of their most zealous friends had gone to their repose, yet they might brush away the falling tear, cease the funeral dirge, and turn their lamentations to thanksgiving, blessing God for having enabled those lamented friends to do so much, and praying that he would send forth more men into the harvest, in the confidence that that prayer would be answered. They must also recognize their dependence in God alone for the support of this institution by pecuniary aid. The hearts of all men were at his disposal, and the breath of his precious love could melt the most icy heart, till streams of kindness should flow forth in the shape of pecuniary contributions in furtherance of his holy cause. It was this dependence, too, which would endow the Committee with wisdom to govern the institution, and to select properly qualified agents and missionaries. And, lastly, this, the greatest truth of the whole—this dependence includes the fact that, without the blessing of God, all their efforts would prove as nothing, and less than nothing—for they would all end in vanity. Unless the Lord built the house, the labourer would fail to erect it—unless the Lord kept the city, the watchman would watch in vain. They might recognize not only in the success of last year, the blessing of God, but in the success of all past years, and during the whole course of the Christian mission. That man would be guilty of the grossest libel, and could know nothing of the history of the last sixty or seventy years, who could now pronounce Christian missions a failure—that the labours of Schwartz, of Brainerd, of Carey, of Davies, and of Merrick, had been all in vain. Had they sown the wind to reap a whirlwind? No; from the east to the west, from the north to the

south, from India and Western Africa, from the spice groves of Ceylon, countless voices, varied in speech, but united in sentiment, thundered "No;" and, as it passed from country to country, grew louder in the distance till it was lost in the new song of salvation sung by the representatives of every nation under heaven. The success of past years encouraged them to hope for still greater success in time to come; and, in connexion with this fact, they had the promise of God's word—they had only to take the gospel in their hands, and go forth with this simple remedy, and full dependence on the skill of their great Physician; and those nations which had been so long sick and sad at heart, and whose mournful wail had filled the world with lamentations, would rise up in new life and vigour, and succeed to a fruitful abundance. They had only to proceed with their building in faith. Let them place stone upon stone, and tier upon tier, in humble dependence upon Him, and in spite of all the storms that might arise, the tempests that might howl, and the thunders that might roar, up that building must go, and would stand strong on its foundations, fair in its proportions, beautiful in its whole structure, the admiration of angels, and the joy of God. They had only to go forth in humble dependence on the great Captain of our salvation, and the field of conflict and victory was sure. They had only to march forward to the battle-field, and though the enemy might be a thousand to one against them, still far greater was he that was for them; and as certainly as they went forth to fight, and stood foot to foot against the foe, so surely would they win the victory; and every conflict would be rewarded with triumph, till a voice should be heard passing from one end of the heavens to the other—"The kingdoms of the world have become the kingdom of God and of his Christ, and he shall rule over them for ever and ever." He had great pleasure in moving the resolution.

The Rev. W. FAREBROTHER (missionary from China, and a deputation from the London Missionary Society) was next called upon. He observed, that he knew not why the resolution had been committed to his care, unless it were that the Committee regarded the various missionary societies as one great family, all engaged in the same great work, and looking to the one great event; and seeing that they had no mission in China, and that he stood there as the representative of that mission in connexion with another society, he could only look on his position in that light. It was his intention, as briefly as he could, to give the meeting some information with regard to that mission; for unless those who had been personally engaged in it entered into the subject, he believed the congregations and churches

at home could scarcely understand the toils and the dangers to which the missionaries were exposed. He had not to speak of some tiny island, with a population of 3000 or 4000, or of some wild wandering tribes where the missionaries had to travel for miles to look for the people, but of a great empire, covering an area larger, he believed, than the whole of Europe, and containing a population of nearly 400,000,000. But when he spoke of China, some tremulousness always came over him, for so many contradictions and so many anomalies had been attached to the character of the Chinese people, that he trembled when he was called upon to give some account of them, within the space of some half or three-quarters of an hour. In China, they found a people clothed in beautiful vestments, but offensive in their habits, ridiculously polite, and again, most insulting and overhearing—a people spread over a country larger than the whole of Europe, and yet governed by a patriarchal form of government! and passing on from generation to generation without any popular tumult, all bowing down with the most implicit obedience to the commands of their imperial father. They found the people in many parts highly civilized, and in others most barbarous, the makers of fabrics which our manufacturers in vain attempt to imitate; and while there was with them a prevalence of education, and institutions which displayed consummate skill and high powers of adaptation of government, they found them descending to the most silly and ridiculous practices, and profoundly ignorant of every thing beyond their own empire. In the southern part of the empire he had seen the bodies of infants floating in the river, and had heard infanticide defended. Further north there was no trace of this horrible practice, but on the contrary he found there foundling hospitals, where orphan children were educated, clothed, and supported by the voluntary contributions of the people. In some cases he had seen the poor left to die unnoticed and uncared for; in others, public halls were established, where provisions were served out, and their wants were attended to. So numerous were the contradictions and anomalies in the Chinese people, that it was difficult to give any intelligible account of them. But he would try. They had been accustomed to think and speak of China as though it were one comparatively small country, like England or France, composed of one people; whereas it was composed of sixteen or seventeen different nations, all living under one patriarchal form of government. That they had had so many and contradictory accounts of China was in consequence of those who gave them having visited different, and each only one, portion of the country. The Chinese had been represented as an unchangeable people.

What could be more absurd than to suppose that thousands of men could reach a certain point and then stand still? China had had her changes as well as other countries. She had had her periods of Augustan excellence and mediæval ignorance—she was now undergoing great changes, and it was more than probable that at no distant period that vast empire would crumble to pieces. The barbarism which pervaded the larger portion of the lower classes was gradually extinguishing a high state of civilisation, and when a man who had lived there but a short time spoke of the degraded population of China, he would say to him, “remain a little longer, and you will find in the upper classes a degree of refined civilization which you could not expect.” Benevolent institutions had been known in China for centuries. When he was last at Shang-hai he visited a foundling hospital, the report of which he now possessed. It was a singular and interesting document. The first eight or ten pages contained a history of the institution, by which it seemed that it had been founded originally by a rich merchant, about 140 years ago; but the endowment not being sufficient to meet the expenditure, an appeal was made annually to the public for its support. Then came the rules; the number of inmates; and next, the appeal to the public, in which the managers say—“Let all act from benevolent motives—let there be no compulsion.” Then came an account of the receipts and disbursements; a list of subscribers under the head of “Account of the good and faithful who joyfully subscribe;” and then, unlike many of the societies here, there was a balance shown in its favour. On one occasion he went with Dr. Lockhart into a large building in one of the streets of Shang-hai, which on inquiry they were told was the hall of the Imperial Humane Society for the recovery of drowning persons; and in one room they were shown a great black board, on which were inscribed the names of several persons who had been rescued from the river. In another room, a number of couches, or beds, to which the rescued persons were taken, in order that suspended animation might be restored. And in another were a number of coffins, and they were told that when persons who were drowned were not claimed within twelve hours, they were buried at the expense of the institution. There were also halls of universal benevolence, and no sooner had the mission established their medical hospital, than the rumour of it reached a great city in the interior containing 3,000,000 of people, and in a short time the benevolent men of the city of Luchow-foo established a similar hospital; and in a parcel of books which he had received from China about a month or six weeks ago, he found the first report of the hospital. The Chinese were not to be

spoken of as savages just emerging from barbarism. They possessed institutions which we thought the boast of our own country, and our own age. The inquiry arose how long these institutions had been in existence, and what was their origin. Some persons ascribed them to the Jesuit missionaries. But the missionaries had nothing to do with them. A native writer traced their founding hospitals back to 1,137 years before Christ. He (Mr. Farebrother) believed they had existed from the patriarchal times—that they sprung up in remote antiquity—that although heathenism had extinguished them in every other country, it had failed to do so in China. China claimed a higher antiquity than any other existing nation, and that claim must be considered. They divided their chronology into three periods—the certain, the probable, and the doubtful. The certain went back to the time of the deluge,—the probable to the time when, according to the Mosaic record, Adam was placed on the earth,—the doubtful, which they did not believe, went back thousands of years, and was a mere fable. It was clear, beyond a doubt, that after the deluge a body of men crossed the sterile plains of Asia, and found that deep rich alluvial where they commenced those works which had been the wonder of all ages. That emigration took place before the alphabetical mode of writing was discovered, and they proceeded to form characters, which went on increasing until their language contained not less than 80,000 characters. The number of elementary characters was about 214, the majority of which were pictures of visible objects, the character for a man representing the spectacle of a man, the character for a door resembling a door, and the character for rice representing a heap of rice. They represented happiness by putting two simple characters together—the character for mouth and the character for a heap of rice, being of opinion, that if a man had plenty of rice to eat, he ought to deem himself happy. Sorrow was represented by the character for boy, and the character for door; because the first time a boy turns his back upon his father's gate, he knows what sorrow is. No nation has retained so long and in such purity the knowledge of the true God as the Chinese, for idolatry did not prevail in China until about two centuries before the Christian era. Such was the country which had been undertaken as the field of missionary labour. All was not sunshine in the life of a missionary, and he himself had seen a great deal of the toils and dangers of a missionary life; but those toils and dangers were little known in consequence of the missionaries not liking to speak much of themselves. But when he read in the Acts of the Apostles that the Spirit of God directed Luke to give an account of the ship-

wreck of Paul, he considered that it was intended to show that missionaries ought to dwell upon these difficulties and trials as well as their successes. More than once during his absence from England, he had been in the prospect of immediate death. On his passage to Hong Kong, the vessel took fire, and the crew were fortunately picked up by another vessel, and arrived in safety at the place of their destination. If ever he felt the value of the Holy Scriptures, it was in the midst of the danger, when he called to mind the words, "Lo! I am with you to the end of the world." After referring to the dangers and difficulties which had been experienced by Morrison, Lowry, James, and other persons and zealous missionaries, the rev. gentleman concluded by saying, if men can be found to throw themselves into such dangers, and live in such places, and drop into untimely graves, it is not only your duty, but your honour and privilege, to stand by them and support them.

The Rev. J. J. Brown, of Reading, moved the second resolution.

While deploring the losses which this Society has sustained in the death of their valued and honoured brethren, the Rev. J. Davies and the Rev. Joseph Merrick, and the removal by sickness of others from their sphere of labour, this meeting would humbly hope that such events may lead to more earnest prayer to God for the abundant out-pouring of the Holy Spirit on those remaining in the field; and that by a more devout and self-denying consecration of themselves to God, his people in connexion with every Evangelical Missionary Society may, by their liberality, not only supply the places thus rendered vacant, but lead to the wider announcement of the gospel of salvation.

He said, human life consists of alternations of joy and sorrow. These constitute both the experience and the discipline of the present state. No one is secured from sorrow, no one is debarred from joy. These emotions are sometimes so intermingled, that it is difficult to say which preponderates. They are oftentimes found in the same circles—sometimes struggling in the same hearts. They resemble the fitful and uncertain season in which we are met. As at one moment the sun shines forth in mild but unclouded radiance, and at the next the fleecy vapours cover the heavens, and the gentle showers descend, so at one moment the countenance is lit up with joy and gladness, and the next moment the cheek is suffused with tears which chase away the transient gleam. The history of the operations of Christian missions presents the same phases as the mists of human life. It partakes of the vicissitudes of its agents. It has its lights and shades, its joys and sorrows. Now the wave rolls on with inevitable impulse, then it appears to be broken and driven back. At one moment the hosts seem to be advancing to victory, at another they fall upon the field. The report which has been read bears witness to these phases of our society, and my resolu-

tion refers to them. It is plaintive in its tone, and leads our thoughts to losses sustained, and the consequent necessity of renewed consecration, prayer, devotedness. There has been no period in which the encouragements to missionary exertions have been so numerous as at present. The opposition which had to be encountered has been surmounted. The taunt of the sceptic, the sneer of the scoffer, the doubts and fears of the statesman, are heard no more, or if heard, only muttered and whispered. The world is not only the field, but it is open to every cultivator who may attempt to till the soil. There is hardly a spot into which the ploughshare may not be driven, and the seed cast. The land on which the first missionaries could not plant a foot, now welcomes every new labourer. Even the Celestial empire condescends to hold intercourse with the barbarians of earth. One of the petitions which we were accustomed to offer has almost ceased to have a meaning. It is scarcely necessary now to pray that "doors of utterance" may be opened. The nations are ready to welcome the messenger of mercy. Wherever the missionary has opened his commission he has found a willing audience—"the fields are white unto the harvest." The social changes which are taking place are favourable to the diffusion of Christianity. The extension of commerce, the discoveries in the arts and sciences, the rapid intercourse which is taking place between the nations of the earth, multiply and cement the bonds by which they are united. Every ship that traverses the ocean, every bale of cotton that is grown in India, spun in Manchester, and exchanged for the produce of China, assails the prejudices, and excites inquiries among the nations. Ignorance is the mother of idolatry. It is in the shade that the rites of heathenism flourish. In the great seats of idol-worship, change has scarcely been known. They seem to have been held as by a mighty spell. Time seems to pass over them and leave no trace of his progress. They are at this day what they were centuries ago. But the power seems to be social rather than religious. The hold which they have had seems to be released. There are not wanting evidences that the faith of nations in their superstitions is failing. The Report refers to one change of great moment—the emancipation act of India. It is the strongest link of the chain of caste that is broken. Those who have been "silent disciples" may now avow their faith, "none daring to make them afraid." The present age is richer in experience of the past. Others have laboured; we enter into their labours. The struggles and trials of half a century, if they have chastened expectation, have likewise increased our knowledge. Every new labourer goes forth, stimulated by the example, encouraged by

the success, and guided by the experience, of those who have gone before. The soil on which he lands has been sanctified by the toils, sufferings, and prayers of the noble dead. In well nigh every country there are spots which are rendered famous by the achievements or the deaths of their predecessors. There is a great cloud of witnesses to console and animate the lonely brother in the midst of heathen darkness and superstition. The greatest of all our advantages is the scripture translated into so many languages of the world. This is the richest legacy which our missionary fathers have handed down to us. It is a mighty power in itself. It is the sword of the Spirit brought into contact with the consciences and hearts of men. Where the living voice cannot come, the written word may be introduced in the form of a tract: or in the translation of one of the gospels, the message of mercy may be silently and secretly perused, and sanguinely believed. As the dews of heaven silently and imperceptibly penetrate to the most delicate fibre and lowest root of the plants, so may the speech of the Almighty distil into the souls of men, and eternity alone can disclose the result. It is bread cast upon the waters, the results of which may be seen after many days. It resembles a stream that flows beneath the soil, the presence of which is only known by the beauty and fertility around. While there are those general encouragements in reference to missionaries abroad, I think there are some yet more cheering at home. There is a stronger sense of personal responsibility in reference to missionaries, and a growing dissatisfaction with everything that appears like a transfer of the responsibility to others. They are no longer content with the vague, general, romantic views which they once took. What the missions are likely to lose by the discovery of the romance that once surrounded them, they will more than gain by the spirituality which will pervade their friends. There appears a yearning in the minds of many persons for the intimate, and as far as may be, personal communion with the missionary brethren. They long to draw tighter and closer the bonds of union between the churches at home and abroad. They would have these sympathies more virtually blended. There are still chosen and deeper ties which unite the pastors of our churches. Alas! sir, the generation which knew the fathers of our mission is passing away. We are only familiar with their names on the symbols of devout unsectarian and holy toil. We only think of them to honour and revere their memories. We have had no personal intercourse with them. There are no personal associations and friendships connecting us with them. It is otherwise with our brethren who are of the mission field. They belong to the present

generation. We have read in the same classes, offered praises in the same songs, and presented our prayers on the same hearth. The very mention of their names calls up a crowd of pleasing imaginations to the mind. They bring afresh into our memories the associations and pursuits of the past. Sir, I think the state of feeling on the part of pastors and people is healthful. It makes missionary zeal a matter of personal, and not corporate, responsibility. It is in these circumstances that we are called upon to "replace" the losses we have sustained in the death of some and the sickness of others. There is no part of God's providence which appears so mysterious as the removal of agents just when they were fitted for labour. It is wonderful that he condescends to employ human agency at all. When we reflect upon the grandeur of the scheme of redemption—the foundation of which was laid in the humiliation, agony, and death of the only-begotten Son of God; and the top-stone of which will be brought forth amid the triumphant shouts of the hierarchies of heaven—it is marvellous that man is permitted to take any part in the erection of the structure. Consider how frail his nature, how feeble his powers, how minor, and oft-times impure, his motives, and then you will be prepared to say, "What is man that thou art mindful of him" in the carrying out of his purpose. It is yet more wonderful that the labourers whom He has so highly blessed and so eminently qualified, should be so speedily removed from service to rest and reward. It is at the very moment of victory that they fall. It is when that harvest was ripe to the sickle that the husbandman is removed. The glad emotion with which we have welcomed them to that service have hardly subsided before we are called upon to deplore their loss. It is written in the remembrance of many in the Hall, how we rejoiced in that Providence which raised up our beloved brother Merrick to evangelize Africa, descended of parents who had been stolen from the land of their birth, endowed with all the intellectual and moral qualities which the missionary required; he seemed the very man by whom a great work was to be accomplished. We regarded him as an illustration of the truth, that the wrath of man was made to praise God. The ways of God are not our ways nor his thoughts our thoughts. He gives no account of his matters to any. He raises up, sustains, and removes what agents he pleases. It is another and an emphatic utterance of an old truth, "Not by might nor by power, but by my Spirit, saith the Lord." In these circumstances, while we bewail the loss of some, it is essential, as the resolution states, that greater devotedness should be manifested by ourselves. We are naturally pleased with ardour and devotion in the pursuits in which men engage. We

like to see men in earnest in the great duties which Providence devolves upon them. History has presented us with men who have encountered every difficulty in order that they might attain the purpose which they had in view. You well remember the self-devotion and sacrifices which John Howard made to mitigate and alleviate the miseries of mankind. In proportion to the grandeur of the cause ought to be the amount of earnestness and devotion displayed. We have to do with a religion which, in the language of the prince of modern preachers, is the goal towards which all things tend, apart from which man is a shadow, his very existence a riddle, and the stupendous scenes which are passing around us, unmeaning and mysterious as the leaves which the sybils scattered in the wind. The very simplest of the primary truths which we wish to disseminate involve all that is grand, sublime, and wonderful. The claims of God, the realities of eternity, the present state and prospects of our race—these are the elementary truths which we wish to disseminate—these are the truths which so stirred up the benevolence of the Deity as to sacrifice his Son—these are the truths which so stirred up the Saviour as to lead him to say, "I have a baptism wherewith I am to be baptized, and how am I straitened until it be accomplished." This is a mission which awakens new joys among the hosts of heaven—it causes them to strike afresh their songs of praise. And shall we, who have enjoyed its blessings, and anticipate the full fruition of its glory—shall we alone be cold-hearted and lifeless in the service? Oh no! Let us again consecrate ourselves to the work, animated by the love of Christ, moved by tender compassion for the wants of men, and anticipating the time when this world shall again present the same features of its pristine glory and beauty—when for the thorn shall be substituted the fir-tree, and for the brier the myrtle-tree. Amid all that may be plaintive and mournful in the history of missionary operations, let us, with the spirit that animated the hosts of Scotland on the field of Flodden, rally about our duty—

"Front, flank, and rear, the squadrons sweep,
To break the Scottish circle deep,
That fought around their king;
But yet, though thick the shafts as snow,
Though charging knights like whirlwinds go,
Though bill-men ply the ghastly blow,
Unbroken was the ring.

"The stubborn spearmen still made good
Their dark impenetrable wood,
Each stepping where his comrade stood,
The instant that he fell.
No thought was there of dastard flight:—
Linked in the serried phalanx tight,
Groom fought like noble, squire like knight,
As fearlessly and well."

The reverend gentleman resumed his seat amidst much applause.

The Rev. T. F. NEWMAN, of Shortwood, in seconding the resolution, said it would have been a great mercy for him if the representative of the London Missionary Society had been reserved to the close of the meeting. He would not have had that gentleman absent on any account; but he confessed, very honestly, that he had not been able to think of anything but his speech since he sat down, and that his attention had been so completely absorbed by the scenes pictured by that excellent man, that he felt scarcely capable of addressing the assembly. He felt deeply humbled and abashed at the statements made in reference to the vast empire of China. The question presented to his mind was—how was it that at the present hour the first modern Christian missionary society had not a single representative in China? He had no doubt that the committee and treasurer would be ready to ask in reply—"Did you hear the report this morning?" for that contained a sufficient explanation of the fact, that we have no missionaries in China. Reductions here—continued inability to fill up vacancies caused by the bereaving providence of God—these things furnish a sufficient reply to the inquiry, why you are not occupying a post of labour in that vast region, so thickly populated, so deeply ignorant, so much needing the glorious Gospel of the blessed God." This brought him to make a reference to the character of the report, which contained a straightforward, clear, and honest statement of their position. But he felt that the removal of Davies and of Merrick should not have been crammed into three lines—that events of that kind required more special and respectful notice, and that, as these reports would constitute a portion of the elements of future history, there should appear in them some more extended tribute to the excellency of such men, and some wider reference to the infinite wisdom and the goodness of God, who had been pleased to raise them up as agents in the missionary field. The society had its extended memoirs of Carey, and of Yates, and of Knibb, and of Burchell, but these thick books could not be attained by all. The literature of the society required an addition to be made, and he should be glad if a reverend brother, who could afford the time, would produce a volume of moderate size, containing brief and sketchy memoirs of the most eminent men who, during the last sixty years, had laboured successfully abroad and occupied distinguished posts at home. Davis he did not know; he knew him only by report. Merrick he did know. He had met and enjoyed fraternal intercourse with him, and he had received communications dated from the distant field of evangelical labour he occupied; and he could not but mingle his regrets with the officials of the Society, that God had been pleased, in the mysteriousness of his decisions

and workings, at so early a period to remove him from his labours to his reward. He hoped that the widow and fatherless children of departed missionaries would not be forgotten by the Christian public, and that in this respect, ministers and private Christians would enter into the spirit of their Divine Lord and Master, who could mingle His tears with the children of affliction. He supposed it was known to the majority of the present assembly that the day before was the jubilee of the Serampore church—that fifty years ago, yesterday, the Serampore church had been formed—not indeed the first church which had been planted on the continent of India, but the first into which converted natives were welcomed. How vast the change in the circumstances of India which had occurred between that time and the present! We had now our thirty churches in different provinces of that country. We had fifty missionary labourers there, and 250 native converts raised up to occupy posts of service. It was, therefore, most essential that the Christian churches at home should have their flame of zeal rekindled, in order that still greater success than had hitherto been achieved might attend the efforts of the evangelical societies. This was not the time in which we should stand still—much less take a retrograde course. He hoped, under such circumstances, that the report next year would not tell of multiplied vacancies in the great missionary field. The infidel, the emissaries of mischief, the agents of the Tractarian party, and of the Propaganda, were not inactive, because in every region they were to be found, with vast resources at their command. Should it be said, then, that those who knew and loved the truth were content to come to Exeter Hall, enjoy an occasional meeting, and then go away to "forget what manner of men they were?" He hoped not; and apologising for the random nature of these remarks, he begged to second the resolution.

The Rev. J. WEBB, of Ipswich, here gave out a hymn, and engaged in prayer.

J. L. PHILLIPS, Esq., of Melksham, proposed the next resolution.

That the spiritual destitution which to so large an extent prevails over the world, coupled with the painful fact, that many offers to this Society for mission service have, during the past year, been declined from inadequacy of funds, ought to arouse the churches connected with it to holy and patient effort, that in the coming year the Committee may be enabled to send help to missionaries bending beneath the weight of labour and years, and to carry to the famishing heathen that bread of life which came down from heaven.

He expressed the deep sympathy and hearty concurrence he felt in the cause of Christian Missions. He called upon the assembly, when they retired to their respective homes, to join in their social prayers, to hold communion with their

God in their closets, and to pray for the Divine blessing on missionary enterprise. The resolution spoke of the world as if the Baptist Missionary Society were to convert the world. Happily, however, for the Baptists, they were not left alone in this enterprise. Other noble and excellent societies were labouring in the field, and the Baptists rejoiced to hear of their success, and prayed that the richest blessings of God might rest upon them. He regretted to think that the Baptist Society had lost Yates in India, and that Makepeace was on his return home; that in Ceylon it had lost Davies, and that Denham was returning home; and that in Africa it had lost Sturgeon, Fuller, and Merrick. What, then, were the committee to do? Why, naturally, they (the committee) looked to the churches at home to supply these vacancies, and if the churches in England worked and prayed as they ought, no fears need be entertained as to the future, inasmuch as God had promised to give them his blessing. When Pitt wielded the destinies of this mighty empire—and when, by reason of incessant wars, he was, like the Baptist Society at present, in want of money, he surrounded himself with a leather merchant, a tallow chandler, a soap-boiler, and several other trades, and said,—“I intend to lay on ten or a dozen new taxes on you, to pay off the interest of the loans I have obtained, and give me your opinion whether it is right to tax you.” The leather merchant immediately said, that with regard to the other eleven trades present, he had no doubt it was quite right to tax them, but that so far as leather was concerned, it would be most improper to tax it. The soap-boiler said the same, and so did the tallow-chandler, and the rest—namely, that every trade but their own particular one ought to be taxed at once. Now, there was a little of this spirit among Christians of the present day, because every one thought that the rich did not contribute as much as they ought, whereas the proper course to pursue was, for each to contribute to the full extent of his means. Let those, for instance, who were in the habit of contributing a shilling at the present meeting, now give two shillings, and let the subscriptions be doubled. In this way a noble example would be set to the whole countries—vacant missionary stations would speedily be supplied, and they would experience the truth of the text from which they had heard an excellent sermon preached the day before:—“Them that honour God, God will honour.”

The Hon. and Rev. B. W. NOEL said, that the resolution he had the honour to second, called on the meeting to recognise the destitution of a large part of the world with respect to spiritual knowledge and Christian privileges. That destitution expressed more than at first sight met the ear, and struck upon the mind. It expressed the dreadful

moral evils which had to be combated by those engaged in the good work of Christian missions. The more those evils were contemplated by any intelligent and humane person—not to speak of those who were possessed of faith—the more it must be seen to be a righteous and benevolent attempt to try and mitigate them. Wherever there existed spiritual destitution, involving, as it did, great moral mischiefs, it ought to be seriously encountered by those who had been redeemed themselves, and who hoped to be the possessors of an inheritance above. He would not exaggerate the objects of their meeting that day, because he considered that, whatever were their value, we had an earlier duty to discharge to our own native country. How well it would be if we could see or think that every village in this country, where we had no reason to think the gospel was faithfully preached, was visited by a zealous disciple of the Redeemer to proclaim the truth in love. It should seem not to be a difficult task in this day, in which there were many thousands of the disciples of Christ who had some leisure and ability, so to organise home missions as to multiply the efforts of pastors. It should seem not to be difficult that, throughout those villages, and with respect to the artisans and mechanics of our cities and large towns, who were now untaught in the truths of the gospel, the message of mercy should be made known to them. He should most deeply regret any diminution of the labours of this society on the continent of Europe. He thought they should rather augment those labours from year to year. Those great nations—centres of intelligence, which, if once evangelized, would carry the gospel to the remotest boundaries—ought not to be neglected by us, if we had the power to attend to them. Nor did he think that any intelligent friend of this society could regret the moderate share of attention which the directors had paid to our colonial possessions, particularly when they added those who were evangelists among our agricultural settlers in other settlements,—the Canadas, for instance, where pastors were so much wanted—to the number of evangelists who were labouring elsewhere amongst those who were not as yet members of the church. But the field to which he wished to direct special attention was that which this society had ever cherished with affection; and it was well worth all the attention which had been devoted to it. To him it appeared that the efforts of Christian men were more demanded for India than perhaps for any other part of the heathen world, and, while he said this, he was not at all insensible to that vast field of labour to which Mr. Farebrother had directed their regard. China, with its innumerable millions—its advanced civilization—its capability of reading—and now that an edict of the Emperor permitted Christianity to be preached

throughout the whole empire, together with the fact that the prevailing religion or superstition in China, the Buddhist, was one obtained from books—did call upon us loudly to direct attention to that great field of effort. But India was a part of the British empire. The Hindoos were our fellow-subjects, too long associated with us in many respects not to have received a little fostering care with respect to religion. The Hindoos were the slaves of the most complicated superstition the world had ever seen, and a superstition that had degraded them. Their gods were monsters. Their books were legends of impurity. Their priests were their leaders in all iniquity. Caste was a diabolical chain, holding them in servitude, inertness of mind, and foul superstition; and in that country, now so long under the British crown, what had this nation done as a nation to bring the inhabitants to a purer faith, or to better morals? They knew as well as we did that we were a nation unrivalled in war. They had heard the achievements of our army from Calcutta to Cabool. They knew the thunder of our cannon. They knew we beat them in every treaty—that we were as clever in negotiations as we were bold in war, and that we were superior to them in arts and arms. But what have we done to make them know that we loved the Redeemer—that we were the heirs of heaven, and anxious for the salvation of souls? Very few of the great men of India had been distinguished by a regard for the gospel of Christ. He was not an advocate for the extension of the gospel to that country by grants of public money; but, at the same time, it must be legitimate matter of deep regret that many eminent men, both civilians and military, who had been an ornament to England by their talents and civic virtues, had left no record of anything they did for the gospel of Christ, in a land to which they owed their fame and their fortunes too. It was deeply to be deplored that, up to this day, if the superstition of India was impenetrable, we must attribute the fact to the want of our own zeal and the laxity of our own efforts. Under these circumstances, if our missionaries could report no success—if no conversions had taken place—if their enterprise seemed hopeless—if the difficulties with which they had had to contend were insurmountable—and if nothing but disaster and defeat had attended their exertions year after year, he inclined to think that there was no one in the present assembly—he was almost sure there was not one upon the platform—who would not say, “let them labour on, if it were only to testify to our Indian fellow-subjects that we are the servants of Jesus Christ.” There were many things that now tended to aid the efforts of our missionaries there. The Hindoo, he imagined, was unable to protect himself against the influence of

the *prestige* of British greatness. When he contrasted England with his own country, he found us superior in intellect, in charity, in power, in civilization, in morals, in humanity, in social comforts, in domestic happiness—superior in all. And it was almost impossible that an intelligent Brahmin should not feel a disposition to question whether the religion which had produced such virtues must not be the true one—whether his own, which had involved the natives in such moral degradation, might not, after all, be false. There were many things also tending, with irresistible power, to lessen that caste which had wound round their souls like a chain. Every sepoy in the army almost necessarily lost caste. Every man among them who paid any attention to science, necessarily renounced the prejudices of caste. Besides, the common comforts of civilized life were tending in the same direction. An Indian friend of his had informed him, that our European luxury was doing more in reality to overturn idolatry than all our missionaries, and that was—“India pale ale.” They were forbidden to indulge in that luxury, but indulge in it many of them would, and those indulged in it in secret, because afraid of the loss of caste, and must necessarily become enemies to the institutions they dreaded. Thus, civilization was tending to undermine the superstitions of the land. It was a great thing to sweep from their mind those old prejudices in which they had been reared; and if now, when circumstances were removing them from those prejudices, our missionaries were enabled by their numbers, intellect, and zeal, to bring the truths of the gospel to bear on their hearts, much in this transition state, might be yet hoped for India. There were various other collateral circumstances which materially aided our missionaries in that land at this moment. It was not a trivial advantage which had been reported that morning, that no longer were those who had been made converts to Christianity in danger of being deprived of the property to which they were naturally heirs. He did not anticipate large results from that just enactment, simply because a father, who was the distributor of his own property in a heathen country, might contrive means to dispose of it so and so, to dispossess his son. There must, in every nation, be an amount of latent persecution, more or less severe, where the vast majority of the people were rigidly attached to any form of error. Laws could not prevent it; and we should be expecting too much if we supposed that the persecution of our brethren in India was, therefore, to cease. But, it was a testimony on behalf of Christianity. It was a movement in the right direction; and when we contrasted it with former years, when the soldier or civilian was in danger of losing his position under similar circumstances, we had

reason to bless God for the change. The efforts of their brethren of other denominations were a material service to the cause of their own missionaries. He would mention the happy fact, that the prelates of the Established Church in that land were firm, honest, and true disciples of their Saviour. Not only the metropolitan of Calcutta, but the bishops also of Madras and Bombay, earnestly desired to see the gospel of Christ triumphant; and with them let him add the successful labourers of the London Missionary Society, who, on one station, could count their 10,000 converts to Christianity—persons who professed to acknowledge Christ, though that society had not tested the piety of these professors. Now, these conjoined efforts had arrested the attention of the natives of India themselves. This cause no longer arrested the attention of a few individuals here and there, but it acted powerfully on the community at large; and friends from India had assured him that in one respect a great difference was observable in the mass of the population. The time was, when if any faithful labourer in India preached in the open air, he would be met by a Brahmin with captious cavils, and the people would gladly hail all such opposition and carry off their leader, however absurd his reasoning, in triumph at the end of his address. Now, this state of things was wholly changed, and, probably ashamed of the absurdities advanced in defence of their superstitions, often had large crowds testified the reluctance with which they had listened to any remarks of the Brahmins in opposition to the missionaries; and this was to be ascribed very much, not to the direct agency of the missionaries, but to the distribution of a large number of Christian tracts and the Scriptures. Numbers of the Hindoos were able to read in secret; and when some of our missionaries from Serampore visited a neighbouring town in which no European missionary had presented himself, they found that the teacher of that village was regularly instructing the people in the great elements of the Gospel—not that he had ever heard a word from a missionary—but simply because he had read the tracts and the Scriptures which had been circulated in his neighbourhood. These remarks, in which he had ventured to indulge, had had the effect of bringing the meeting to consider most seriously whether it was not a duty, which the Great Head of the Church had distinctly called them to discharge—systematically and perseveringly to support those brethren who were engaged in this work. Was it for the honour of God, was it for the honour of Christ, that those two nations should be attached, like a living and dead body, and this corrupt mass should be allowed to putrify while in conjunction with the most enlightened and prosperous nation under heaven? He therefore had ventured

to bring before them the circumstances under which our missionary brethren laboured in India, in order to urge on them, particularly on his brethren on the platform, that they would systematically and periodically bring before their respective churches the claims of their brethren in India. The labour and the climate were exhausting, among millions steeped in such moral depravity, and the endeavour to destroy superstition so deeply rooted must always be an arduous effort. It was a real moral conflict. Now, should our missionaries go on in their work with the disheartening feeling that our sympathy was the result of some excitement at a meeting? Should they persevere, and not have the cheering reflection that there were some hundreds of churches at home who periodically prayed for them, who were constantly wishing for their success, and who had testified their sympathy by their contributions? He did not deny that there were other, and perhaps larger, claims at home. He did not forget that many of the churches at home were likewise poor. But, after all, he would suggest to every one present, whether, after every deduction had been made, it was too large an offering for the 900 churches combined in this work to tell the directors, that they should have at least a sum, somewhat advancing from year to year, to meet the claims of the Society. Why should other Christians have the honour and boldness of obtaining the great triumph? India would be the Redeemer's some day. It was likely its superstition would soon be renounced. If India was to be converted to Christ, and if it was to send its missionaries to Thibet and Persia, would it be a consolation to think that other hands had laboured for that end, that other minds had thought of it, that other persons had contributed to it, and that the baptists had done little towards the promotion of that great work? The baptist missionaries had been honourably distinguished in it hitherto. In the last few years nearly half of the conversions to Christ which had taken place in Calcutta and in Bengal, had been those which God had permitted the baptist missionaries to win to the Christian church. Let not the Christian public at home hold back, then; and, if the churches were poor, let them recollect that on that very account were their offerings the more appreciated by Him who knew the motives; and that on that very account were they not overlooked by Him to whom the widow's mite was more acceptable than all the contributions of the rich. The meeting had felt the power of the eloquence of their brother of the London Missionary Society. They had wondered how he had escaped from the burning wreck, and how the little boats could have borne him and all the rest of the passengers in safety across 300 leagues of sea, and whether

they could have held out for such a length of time; but, whilst listening to him, had they not felt how close the analogy was between the condition of those passengers and the condition of the heathen? Had any of those whom he was now addressing been on board that merchantman that was thus detained to receive those fugitives from a burning vessel, when they saw their own vessel let down her boats, and the sailors get into them to rescue those poor people from danger, would they have said, "Our vessel is small, our provisions are scant, we cannot take them on board, we will not send to them relief?" Could they have said, when they saw through the telescope their boats rising on the heaving ocean laden with these rescued people, "Let them go down, for they will incommode us?" No. Such would not have been the feeling of one of them in such a case; their glasses would have been anxiously directed to the approaching boats, and as they neared the vessel and ascended her sides, tears of gladness would have hailed them, and willingly would they have shared their bread and provisions, depending on God for a further supply. Well, India and China were like

these boats—they were going down, whelmed in a deeper tide, and threatened with far worse than mere natural death. A boat's crew had gone out to rescue them. It was for the meeting to say whether those suffering nations should be brought in safety and in happiness to that vessel of which they formed a part—whether they should be brought to the decks of the church of Christ, to rejoice in safety, while they ate of the bread of life, and were wafted to the shores of heaven. All he asked of them was to hail with the same feelings of sympathy the labours of the missionaries abroad, as they had shown at the relation of their friends' sufferings, and that they would resolve that all that prayer and contributions could do, should be done to give them success, or at least consolation. This, he was sure, would not be withheld by the baptists of England.

The resolution was then put, and agreed to.

S. M. Peto, Esq., moved a vote of thanks to the Chairman, which was carried by acclamation and duly acknowledged.

After singing the doxology, the Rev. THOS. THOMAS, of Pontypool engaged in prayer, and the meeting then separated.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1850.

| £ s. d. | | | £ s. d. | | | £ s. d. | | | | | |
|------------------------------|---|----|---------------------|---------------------------|----|---------|----------------|--------------------------|-----|----|---|
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|----------------------------|----|---------|------------------------|----|---------|-----------------------|------------------------|---------|----|---|
| Riseley— | | | Contributions | 22 | 17 | 6 | DURHAM. | | | |
| Collection | 1 | 0 | Do., Juvenile, for | | | | Darlington— | | | |
| Roxton— | | | Patna | 4 | 0 | 0 | Contributions | 5 | 0 | 0 |
| Contributions | 4 | 5 | Do., for Dove | 1 | 3 | 0 | Do., for Africa | 22 | 0 | 0 |
| Do., for Dove | 0 | 8 | Do., Sunday School | 1 | 1 | 5 | Do., for Schools | 8 | 10 | 0 |
| Sharnbrook— | | | Do., do., for Dove .. | 0 | 5 | 3 | Stockton— | | | |
| Collections | 4 | 4 | Helstone— | | | | Sunday School, for | | | |
| Contributions | 7 | 8 | Collections | 5 | 5 | 3 | Dove | 0 | 3 | 6 |
| Thurleigh— | | | Penance, on account .. | 14 | 0 | 0 | ESSEX. | | | |
| Collection | 1 | 17 | St. Austic— | | | | Ashdon— | | | |
| Contributions | 2 | 3 | Collections | 3 | 18 | 4 | Collection | 3 | 0 | 0 |
| Wootton— | | | Contributions | 5 | 1 | 3 | Colchester— | | | |
| Collection | 2 | 0 | Proceeds of Tea Meet- | | | | Contributions | 9 | 7 | 7 |
| BERKSHIRE. | | | ing | 1 | 7 | 0 | Do., for Dove | 3 | 6 | 0 |
| Newbury— | | | Truro— | | | | Do., for Schools | 1 | 0 | 0 |
| Collections | 8 | 10 | Collections | 7 | 10 | 2 | Dunmow— | | | |
| Contributions | 17 | 16 | Contributions | 18 | 0 | 8 | Collection | 1 | 11 | 6 |
| Do., Sunday Schools | 2 | 8 | Do., for Translations | 1 | 0 | 0 | Harlow— | | | |
| Reading, by Mr. P. Davies— | | | Do., for Schools | 1 | 0 | 0 | Collection | 5 | 13 | 0 |
| Contributions | 1 | 10 | Acknowledged before | | | | Contributions | 15 | 12 | 0 |
| Do., for Madras .. | 15 | 8 | and expenses | 78 | 10 | 11 | Ilford— | | | |
| Sunninghill— | | | | | | | Contributions, by Miss | | | |
| Collection | 0 | 12 | CUMBERLAND. | | | Rose | 4 | 17 | 6 | |
| Contributions | 2 | 3 | Carlisle— | | | Do., by do., for Dove | 0 | 12 | 0 | |
| Do., for Dove | 1 | 0 | Contributions | 5 | 10 | 0 | Langley— | | | |
| Wallingford— | | | Do., for Schools | 1 | 0 | 0 | Collection | 1 | 1 | 4 |
| Contributions, for | | | Cockermouth— | | | | Loughton— | | | |
| Dove | 2 | 11 | Banks, Mr. | 1 | 0 | 0 | Collection | 10 | 8 | 0 |
| Windsor— | | | Maryport— | | | | Contributions | 2 | 15 | 9 |
| Collections | 8 | 14 | Collection | 4 | 6 | 0 | Do., for Dove | 3 | 9 | 8 |
| Contributions | 7 | 13 | Contributions | 4 | 4 | 0 | Potter Street | 6 | 15 | 0 |
| Do., for Dove | 1 | 0 | Do., for Dove | 1 | 14 | 6 | Saffron Walden— | | | |
| Wokingham— | | | Whitehaven— | | | | Collections | 12 | 13 | 7 |
| Collections | 8 | 2 | Contributions | 8 | 10 | 0 | Contributions | 15 | 17 | 0 |
| Contributions | 12 | 9 | Do., for Schools | 1 | 10 | 0 | Do., Sunday School | 0 | 16 | 8 |
| Do., for Dove | 1 | 13 | DERBYSHIRE. | | | Sampford, Old— | | | | |
| | 22 | 5 | Derby— | | | Collection | 2 | 9 | 9 | |
| Acknowledged before | | | Read, Mr. Thomas ... | 1 | 1 | 0 | Contributions | 3 | 5 | 0 |
| and expenses | 18 | 17 | | | | Thaxted— | | | | |
| | 3 | 8 | DEVONSHIRE. | | | Collections | 6 | 9 | 3 | |
| BUCKINGHAMSHIRE. | | | NORTH DEVON AUX- | | | Contributions | 4 | 10 | 9 | |
| Chesham— | | | ILIARY | 48 | 0 | 0 | GLOUCESTERSHIRE. | | | |
| Collection | 8 | 3 | Bradnich— | | | Arlington | 6 | 1 | 4 | |
| Contributions | 15 | 19 | Contributions | 2 | 17 | 10 | Blakeney— | | | |
| Datchet— | | | Devonport— | | | | Sunday School Bible | | | |
| Collection, &c. | 2 | 17 | Contributions, for | | | Class, for Dove | 2 | 0 | 0 | |
| Kingshill, Little— | | | Dove | 2 | 17 | 3 | Bourton on the Water— | | | |
| Collection | 1 | 10 | Kingsbridge— | | | | Collection | 4 | 0 | |
| Contributions | 5 | 2 | Collection | 2 | 12 | 1 | Contributions | 8 | 12 | |
| Do., Sunday School | 0 | 7 | Contributions | 4 | 5 | 6 | Do., for Dove | 0 | 8 | |
| Olney— | | | Do., Sunday Schools | 1 | 1 | 6 | Burford | 2 | 9 | |
| Contributions, for | | | Modbury— | | | | Cheltenham— | | | |
| Dove | 0 | 13 | Contributions | 1 | 8 | 10 | Collections | 18 | 19 | |
| Waddesdon— | | | Plymouth | 32 | 15 | 9 | Contributions | 8 | 7 | |
| Contributions, for | | | Ringmere— | | | | Do., Juvenile | 6 | 13 | |
| Dove | 0 | 12 | Collection (less ex- | | | | Do., Sunday School | 14 | 0 | |
| Wycombe, High— | | | penses) | 2 | 7 | 3 | Cirencester— | | | |
| Collections | 10 | 15 | Shaldon— | | | | Collection | 5 | 16 | |
| Contributions | 10 | 8 | Contributions | 2 | 0 | 0 | Contributions | 6 | 1 | |
| Do., Sunday School | 0 | 8 | Stonehouse— | | | | Cutsdean | 1 | 7 | |
| CAMBRIDGESHIRE. | | | Collections, &c. | 6 | 0 | 0 | Fairford | 3 | 0 | |
| Horningsea— | | | Sunday School | 0 | 7 | 0 | Kingstanley— | | | |
| Saunders, Mr. W. | 5 | 0 | Torrington— | | | | Proceeds of Lecture .. | 0 | 19 | |
| Mildenhall— | | | Contributions, for | | | | Lydney— | | | |
| Contributions, for | | | Africa | 3 | 10 | 0 | Collection | 6 | 13 | |
| Dove | 1 | 0 | Do., for Dove | 0 | 10 | 0 | Contribution | 1 | 1 | |
| Swavesey— | | | Do., Sunday School, | | | | Maiseyhampton | 3 | 17 | |
| Contributions, for | | | for do. | 0 | 10 | 0 | Milton— | | | |
| Dove | 1 | 0 | DORSETSHIRE. | | | Collection | 2 | 17 | | |
| CORNWALL. | | | Poole— | | | Contributions | 0 | 10 | | |
| Falmouth— | | | Collection | 2 | 3 | 6 | Proceeds of Tea Meet- | | | |
| Collections | 8 | 1 | Contributions | 2 | 15 | 0 | ing | 2 | 7 | |
| | | | Do., Sunday School, | | | | Naunton and Guiting .. | 5 | 2 | |
| | | | for Dove | 2 | 13 | 0 | Stow on the Wold | 1 | 17 | |
| | | | Wimborne— | | | | Contributions, for | | | |
| | | | Contributions | 0 | 15 | 0 | Dove | 1 | 1 | |
| | | | | | | | Tewkesbury | 3 | 11 | |
| | | | | | | | Winchcomb— | | | |
| | | | | | | | Collection | 2 | 6 | |
| | | | | | | | Contributions | 4 | 7 | |
| | | | | | | | Do., for Dove | 0 | 3 | |

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|----------------------------------|----|----|----|-------------------------|----|----|----|-----------------------------------|----|----|----|
| Woodchester— | | | | HEREFORDSHIRE. | | | | KENT. | | | |
| Proceeds of Lecture... | 0 | 17 | 7 | Hereford— | | | | Ashford— | | | |
| Woodside— | | | | Sunday School, for | | | | Collections..... | 4 | 7 | 6 |
| Contributions | 3 | 10 | 4 | Doce | 0 | 10 | 0 | Contributions | 2 | 18 | 0 |
| Do., Sunday School | 2 | 6 | 8 | Peterchurch | 3 | 10 | 0 | Do., for Schools..... | 1 | 0 | 0 |
| Wotton under Edge— | | | | Ryeford— | | | | Do., for Dove..... | 1 | 2 | 6 |
| Collection | 4 | 5 | 6 | Collection | 2 | 1 | 5 | Do., Sunday School | 0 | 16 | 2 |
| Contributions | 6 | 9 | 10 | Contributions | 1 | 1 | 0 | Broadstairs— | | | |
| Do., for Dove..... | 0 | 18 | 5 | Do., for Dove..... | 0 | 13 | 6 | Collection | 3 | 11 | 0 |
| | | | | | | | | Contributions | 6 | 10 | 0 |
| HAMPSHIRE. | | | | HERTFORDSHIRE. | | | | Canterbury— | | | |
| Andover— | | | | Berkhamstead— | | | | Contributions | 9 | 3 | 0 |
| Proceeds of Lecture... | 1 | 6 | 6 | Baldwin, Mr. J..... | 1 | 0 | 0 | Do., Juvenile..... | 52 | 11 | 2 |
| Broughton— | | | | | | | | Do., Sunday School | 1 | 8 | 4 |
| Contributions, for | | | | Hitchin— | | | | Do., for Dove.. | 1 | 14 | 2 |
| Dove | 0 | 19 | 0 | Collections..... | 18 | 14 | 3 | Chatham, Zion Chapel— | | | |
| Finsworth | 3 | 7 | 6 | Contributions | 19 | 16 | 7 | Collections..... | 8 | 5 | 2 |
| Longparish— | | | | Do., for Schools..... | 1 | 10 | 0 | Contributions | 2 | 16 | 10 |
| Contributions, for | | | | Do., Sunday School | 0 | 12 | 6 | Do., Sunday Schools | 1 | 4 | 9 |
| Dove | 1 | 5 | 6 | | | | | Do., for Dove | 1 | 11 | 3 |
| Lymington— | | | | | | | | Eythorne— | | | |
| Contributions | 5 | 0 | 0 | Acknowledged before | 40 | 0 | 0 | Contributions | 5 | 4 | 0 |
| Portsmouth, Portsea, and Gosport | | | | | | | | Do., Sunday School, | | | |
| Auxiliary— | | | | | | | | for Dove | 1 | 1 | 4 |
| Collection, &c., Pub- | | | | Royston— | | | | Faversham— | | | |
| lic Meeting, Kent | | | | Contributions | 5 | 14 | 0 | Contributions | 3 | 7 | 7 |
| Street | 9 | 10 | 6 | Tring— | | | | Greenwich, Lewisham Road— | | | |
| Contributions | 24 | 10 | 0 | Contributions | 6 | 16 | 6 | Box, by Miss Under- | | | |
| Ebenezer— | | | | | | | | hill | 0 | 14 | 7 |
| Collection | 4 | 16 | 8 | Watford— | | | | Sunday School | 4 | 11 | 0 |
| Juvenile Society ... | 1 | 7 | 0 | Collection | 9 | 16 | 7 | Maidstone, King Street— | | | |
| Forton— | | | | Contributions | 36 | 1 | 8 | Collection | 13 | 8 | 9 |
| Collection | 4 | 11 | 5 | Do., for Dove..... | 2 | 9 | 8 | Contributions | 29 | 13 | 1 |
| Kent Street— | | | | Do., for Debt | 1 | 1 | 0 | Do., Juvenile..... | 3 | 3 | 6 |
| Collection | 16 | 6 | 3 | | | | | Do., for Dove..... | 1 | 5 | 0 |
| Contributions | 5 | 2 | 10 | | | | | Do., for Translations | 10 | 0 | 0 |
| Do., Sun. School, | | | | Acknowledged before | 49 | 8 | 11 | Malling, West— | | | |
| Marie la bonne | 1 | 8 | 7 | | 18 | 0 | 0 | Collections..... | 10 | 18 | 5 |
| Landport— | | | | | | | | Contributions | 5 | 2 | 6 |
| Collection | 4 | 12 | 0 | | | | | Do., for Dove..... | 0 | 14 | 4 |
| Contributions | 0 | 12 | 6 | | | | | Do., Sunday School | 0 | 12 | 10 |
| Do., Sun. School | 1 | 8 | 2 | HUNTINGDONSHIRE. | | | | Margate— | | | |
| White's Row— | | | | Bluntisham, moiety..... | 12 | 9 | 3 | Collections..... | 8 | 0 | 0 |
| Collection | 3 | 4 | 0 | Huntingdon, do..... | 12 | 2 | 6 | Contributions | 21 | 10 | 7 |
| Contributions | 4 | 16 | 6 | Kimbolton, do..... | 6 | 9 | 3 | Meopham— | | | |
| Southampton— | | | | Contributions | 4 | 7 | 4 | Contributions | 3 | 1 | 6 |
| East Street— | | | | Ramsey, moiety | 5 | 6 | 8 | Ramsgate— | | | |
| Collections..... | 10 | 12 | 9 | Contributions | 11 | 16 | 6 | Collections..... | 14 | 15 | 0 |
| Contributions | 6 | 6 | 0 | St. Ives, moiety..... | 37 | 0 | 2 | Do., Juvenile..... | 0 | 18 | 6 |
| Do., Juvenile ... | 2 | 5 | 7 | St. Neots, do..... | 8 | 18 | 3 | Contributions | 25 | 14 | 11 |
| Portland Chapel | 8 | 8 | 10 | Spaldwick, do..... | 4 | 1 | 3 | Do., Sunday School, | | | |
| Whitchurch— | | | | Yelling, do..... | 2 | 10 | 0 | for African Schools | 4 | 1 | 7 |
| Collections..... | 2 | 14 | 6 | | | | | Proceeds of Tea Meet- | | | |
| Contributions | 2 | 16 | 9 | | | | | ing | 2 | 10 | 0 |
| Do., Sunday School | 0 | 18 | 2 | | | | | | | | |
| Proceeds of Lecture... | 1 | 0 | 3 | | | | | Further particulars of Contri- | | | |
| | | | | | | | | butions are unavoidably postponed | | | |
| | | | | | | | | until next month. | | | |

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

TO OUR FRIENDS.

THIS month we give an abstract of the Report read at our Annual Meeting. In next Chronicle we purpose to give the speeches, and, if possible, a short abstract of the Agents' returns.

THE Committee of the Baptist Irish Society meet their constituents at the close of another year with mingled feelings of solicitude and rejoicing.

For several years past they have been constrained at their anniversary meetings to express deep sympathy with the toils and trials, the privations and sorrows, of those noble and devoted men who are working in the Irish mission field. Labouring, as they were, amid scenes of heart-rending desolation and suffering, in districts where famine, having slain its thousands, was followed speedily by pestilence, its invariable attendant, your agents demanded the warmest sympathies and prayers of the church of God. These sympathies were not withheld, and the benevolence of our churches was not appealed to in vain. The three famine years having past away, the Committee cherished a hope that the tone of their agents reports would this year be more cheering—that we should be called upon to rejoice with them rather than to mourn; but unhappily it is not so. Ireland still groans under evils long continued and malignant, which not only retard the progress of truth, but tend to weaken and destroy the very agencies by which truth wins her triumphs.

It is not the intention of your Committee—it has not been hitherto their practice—to speculate on the causes of Ireland's woes, "to lay bare the roots which generate the evils beneath which she groans." Individually their hearts' best sympathies are with the down-trodden and the oppressed; gladly do they associate in efforts to elevate the politically degraded, and to alleviate and destroy social and physical anomalies and wrong. But your Society has been instituted for another, a higher and more glorious object, and to the accomplishment of that its energies are strenuously and solely directed. But, abstaining from the attempt to trace present evils to their causes, or to investigate agencies direct and indirect which have sunk Ireland to her lowest degradation, your Committee would simply report that, dreading the recurrence of past years of famine and fever, and desirous to escape the heavy and increasing pressure of present calamity, thousands and tens of thousands of the peasantry and small tenant farmers of Ireland are fleeing from their native land, either to the shores of the Western world or to the islands of the South-

ern seas. This ebbing flood of emigration has swept through and desolated our mission churches, causing the hearts of our agents to mourn, and weakening the agencies—feeble at the best—there employed for the salvation of the people.

It has been just reported, that upwards of one hundred Irish baptists landed, during the past year, upon the shores of the single state of New York, and strenuous efforts are still being made across the Atlantic, to induce the other members of our churches to follow the example of those who have already sailed.

Looking at all the aspects of the case, your Committee cannot but sympathize in the feelings of a warm-hearted and valued missionary. "I really hardly believe," he says in a letter just received, "that it is a kindness to undermine our churches by a continual drain upon them of generally not the poorest or worst off. If ever Ireland shall be regenerated, it will not be by a steady and gradual removal of the salt of the earth. To aid the flight of those who constitute the nation's strength, will never make the nation strong." In this outward tide two most zealous agents of your Society have been removed; men whose names are familiar to most of the supporters of your mission, and whose persons are known to many. The Rev. JOHN BATES, for seventeen years your Society's agent at Ballina and Banbridge, and the Rev. DENNIS MULHERN of Config. Your Committee were constrained to think, that these beloved brethren were moving in the path of duty, while they nevertheless most unfeignedly and affectionately deplore their loss.

There are other changes to which your Committee cannot advert without similar feelings of sorrow. The Rev. FREDERICK TRESMILL, who, for nearly six years, so devotedly and efficiently conducted the business of the Society as its Secretary, has felt it his duty to resign that office, and is now one of the secretaries of the Baptist Foreign Mission, having received a second pressing invitation from the Committee of that Mission. The Committee parted from him with deep regret, but they rejoice to say they are still assisted by his presence and counsel in their various meetings.

Amid the difficulties which his resignation created, your Committee were providentially directed to a successor in Mr. WILLIAMS,

who had then but just resigned the pastorate of the baptist church at Shrewsbury. After an interview, the Committee and Mr. WILLIAMS agreed to a mutual trial for six months. On the termination of this period they gave him a unanimous invitation to take the secretaryship, which he has since accepted.

There have likewise been changes in the Committee, which it is right briefly to notice. In the early part of the year Mr. CUBITT was constrained to resign his office, in consequence of his removal from London. W. H. BOND, Esq., was invited to fill up the vacant post, and kindly consented. Another member of the Committee, Mr. SWINSTEAD, was suddenly called from earth to the heaven for which he was preparing. On the 1st of January he attended a meeting of your Committee; on the following Monday he was a corpse. Deeply do they sympathize with the mourning relatives and friends, and would seek grace to lay the sad event to heart, that they also may be ready when the Master shall come.

It has been usual to form our Annual Report from the statements of the missionaries themselves. This year we shall follow the customary practice, but in presenting a connected view of the labours, trials, and successes of your agents in Ireland, the Committee cannot but express a fear that reports of religious societies are generally treated as if they were stereotyped productions. To a certain extent they must ever necessarily be so. Each year presents its catalogue of similar difficulties, labours, fears, and hopes, experienced by those of whose work the report is a faithful chronicle, and language seems almost impoverished by the attempt to convey similar and repeatedly recurring ideas and facts in fresh and impressive forms. Your Committee, however, would fain hope that the work in which they are engaged is of such a kind, that the annual statement of their proceedings will ever possess a sufficient amount of interest to call forth devout gratitude for past achievements, and to excite bracing hope and vigour for future toil.

[Here follow the Agents' returns.]

Thus have your Committee taken a rapid survey of the present position and prospects of the principal stations occupied by your agents. The returns from fourteen churches (two not having fully reported) show a gross increase of seventy-nine; or an average of nearly six to each church. The loss, however, on the present year is considerable, and unparalleled in the history of our mission. The returns show a gross decrease of ninety-nine, or a clear decrease of twenty; making an average decrease of one and a half in each of the returning churches.

Were this subtraction of strength from our churches a real and positive loss to the church of God, or did God withhold his blessing from the labours of our missionaries, your Committee would feel that it became them, with

their constituents and agents, to humble themselves before the Great Head of the Church, and strive to investigate the hindrances to prosperity; but it is not so. God has given us numerous tokens for good; he has sustained the faith of our agents amid their many difficulties and sorrows, by large additions to their churches. The loss which, as a mission, we have sustained, arises almost entirely from the emigration of our members. Our loss, therefore, is the gain of other churches, and chiefly those of our American brethren; this weakening of our strength is an augmentation of theirs.

That amongst that vast human tide from the shores of Ireland which has rolled to the Western world, there should be found upwards of a hundred men and women, pious and devoted—trained to habits of thrift and industry—prepared to unite with and to strengthen the religious agencies in operation there—is to be attributed to your Society. And could our voice reach our Transatlantic churches, we would say—"Brethren, stretch forth your hands and help us, and the numbers ye have already received from our churches shall be but the earnest of an abundant harvest: aid us by your sympathies, your prayers, and your support, in our efforts to elevate and to save Ireland, and these efforts shall never cease until every single emigrant who sails from her shores—until her now degraded and down-trodden millions shall own the sway of Him whose we are, and whom we serve!"

Your Committee have sought to secure fuller and more precise knowledge respecting the extent of the itinerancy of the missionaries and their readers; the number of children in their Sunday, week-day, and night schools; the number of copies of the Scriptures put into circulation by your agents; and all such other information as would have enabled them to present, in a concentrated form, the various direct and indirect agencies for good which your Society employs. But the returns are not so perfected as to warrant the publication of them in the present Report. This the Committee regret, inasmuch as such returns, showing the great and gratifying success attendant upon the labours of your Society in past years, would present its claims upon the churches in another and most forcible aspect. The best proof of the adaptation and efficiency of any agency, is its practical working. Societies, like individuals, require to be proved by trial, and time effectually tests the value of professions. This Society has now been tried for thirty-six years, and every succeeding year gives enlarged testimony to its usefulness and peculiar adaptation to secure the object it contemplates.

But your Committee are not at present in a position to speak accurately of the numbers added to our churches since the establishment of the Mission, and to particularize those rescued from the meshes of a corrupted Christianity; or to state the exact number educated in their various schools. They can

only approximate the number when they report, that more than six hundred thousand of the youth of Ireland have been educated partially or entirely by this Society; and this number, they have much reason to believe, is far below the real amount. They find that in some periods of the Society's history, ten thousand children were in our schools at the same time. An old and valued missionary, in a letter just received, says,—“I find the number of children in the schools under my inspection from September, 1821, to the present March, 1850, to be seventy-six thousand three hundred and forty-six.” And the district in which this missionary laboured, was not one of those in which the greatest number of our schools were established. These six hundred thousand children (allowing that the Committee approach the truth in their calculations) were all furnished with school books, Testaments, and Bibles. Who is able to estimate rightly the mighty influence which such a scriptural education, imperfect as it necessarily must be, will exert upon the future history of Ireland? It is potent already; the spirit of inquiry has been widely created, and is ever increasing in power and extent. Almost every communication from your missionaries gives us the most gratifying proofs of this; and those of our friends who are accustomed to trace the operations of your Society, and who read the monthly reports of your agents, will be aware that this spirit of inquiry and thoughtful independence is strongest and sturdiest in the districts where your Society's schools were most numerous. Educate the young; teach them the pure truth of God; and soon the mighty fabric of craft, will-worship, and superstition, which crushes to earth the soul of Ireland, will totter to its fall; and the time to favour her long-benighted children, even the set time, will come.

The state of the finances has been to the Committee a matter of much solicitude. Last year “a Sub-Committee was appointed to look narrowly into the whole question, and report accordingly. It appeared to them that retrenchment had been carried to its utmost practicable limit. To reduce the Society's agency in Ireland any further, would almost nullify its operations, and render it unadvisable to carry it on with its present organization.” During the present year the Committee availed themselves of the changes which have occurred both in Ireland and at home, to reconsider the matter, and by new arrangements and adjustments of agency, to reduce, in however small a degree, the expenditure of the Society without impairing its efficiency. They are, however, thoroughly convinced that to render the Society a flourishing and very successful instrument in Ireland's regeneration—to give it that standing and influence which it is adapted to sustain—its income must be greatly increased. They would affectionately press the consideration of this subject upon the churches, assuring

them that the history of all missionary societies, and other benevolent and Christian agencies, is one continued exposition of the apostolical text, “He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.” Your Committee are pleased to report that the income of the Society has more than equalled the expenditure of the present year; and that the balance against the Society, instead of being, as at the last anniversary, £1,670 8s. 6d., is reduced to £1,606 13s. 2d.

But the pressure of such a debt embarrasses greatly the Society's operations. It disheartens the conductors of the mission at home, and fetters the efforts of the agents in Ireland. Earnestly and imploringly do our missionaries call for help: some of them are sinking beneath accumulated and weighty responsibilities. Gladly would your Committee listen to their entreaties, and send more agency into the field. The state of the finances, nowever, imperiously forbids. They can send across the channel only unavailing sympathy and regret; while the openings which Providence occasionally presents cannot be occupied.

These facts the Committee lay before their constituents, confident that if the churches could but be awakened adequately to feel the wants and woes of Ireland, and her pressing claims upon their sympathy and support, a more vigorous and united effort for her salvation would be attempted, and these anniversary meetings would tell of increased successes and new forms of triumph. Ireland has been long a neglected and despoiled portion of our empire; subject to British rule for more than six hundred years, and for more than a fourth of that period enjoying the benefits of our constitution, she at this very day presents a spectacle which, politically, socially, or morally, can scarcely be paralleled amongst the civilized nations of the earth. Too long have British Christians sought to remedy the ills of Ireland by calling on successive governments to legislate on her behalf. Ireland's regeneration is the peculiar mission of the British churches: this was the earnest conviction of those devoted and noble men, the fathers and founders of our mission. They instituted the Society—watered it with their tears and prayers—were privileged to behold its first-fruits, and then entrusted it to the confiding faith and loving hearts of their successors. For thirty-six years, through evil and through good report, it has won its way; severely tried and persecuted at times, but ever blessed with success; and now more than ever prepared for effort and for victory. The moral soil upon which it labours is one which, under proper culture and right influences, will develop much of the noble and beautiful in character. But that soil has been sadly neglected. Is it surprising then that there briars and noxious weeds should grow? Our churches are ex-

pending their efforts in foreign lands, or the dependencies of the British crown. Ireland, an integral part of our empire, has been comparatively forgotten. Your Committee are not ignorant of the labours of other missionary societies in the island; but what are all combined, compared with the wants and claims of its teeming population?

Looking, however, only at the agencies employed by this Society, the Committee would ask their friends to glance at a map of the country, and familiarize themselves with the spots where these agencies are located; they will then more definitely apprehend the distances which separate beloved brethren, and may from the survey be induced to come more liberally to their help. In the two

western provinces, Munster and Connaught, we have five missionaries to a population of four millions. And drawing a right line from Cork, where our missionary, Mr. YOUNG, labours, to Ballina, the scene of Mr. HAMILTON's operations, the entire of that western district, comprehending the large counties of Kerry and Limerick, Clare and Galway, is unoccupied by a single agent of this Society. Ought not considerations like these to urge our churches to redoubled and sustained effort in the cause of God? Difficulties ought not to deter them. Hostility should strengthen, and not relax their energy.

[The remainder of the report is omitted from want of space.]

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